

Post Box 322.
Telegram: "Chronicle"

Registered No. B. 4668
Telegram: "Chronicle"

The Bombay Chronicle

Founder:

PHEROZESHAH MEHTA

WEEKLY

Editor:

SYED ABDULLA BRELVI

Vol. V. No. 47

BOMBAY: SUNDAY, NOVEMBER 24, 1946

PRICE FOUR ANNAS

"Narial Pani"



Photo—B. E. Ferreira.

Acharya Kripalani

The St. Paul Of Gandhism

(See Page 3)

Somebody had named the long passage in which our house was sandwiched between the back of two warehouses, the "Tube." It was something like the inner tube of a bicycle, with bulges at the weak spots where the passage widened a little in front of the house of the other Tubers—that's what they called us in town, and we were rather proud of our little backwater.

The passage was a dead-end, sloping slightly upwards to High Street, and our house was at the very end of it. At the other end was a covered way like a tunnel, and if you got flat on your stomach in our doorway, you could look down the passage, and through the tunnel across High Street, into the police station, where you could sometimes see a policeman flat on his stomach looking up the Tube to see our Florrie.

Of course, it's a bit awkward if you're a policeman to be seen in that position, and it leads to misunderstandings, so they used to look up and down the street to make sure it was fairly clear before they looked for our Florrie.

Our Florrie sometimes walked out with a policeman—not often, because she didn't want to get a bad name—but just often enough to keep on the right side of them if they ever found a bottle of smuggled scent in our house, or a silk blouse or stockings that my brother, King Charles, had brought home in his kit-bag.

The Tubers weren't crooks, or anything like that, but being so near a police station, and our Florrie being pretty and popular, nearly every policeman's beat seemed to pass up and down the Tube, so most of the Tubers had to have indoor aerias, and they had to keep hiding their dogs, and anything else that they didn't want the police to know about. But they didn't blame Florrie, because they knew it wasn't her fault, and if a policeman did get a bit too inquisitive she used to tell him he needn't call for her again.

The houses were old-fashioned and without baths, so you had either to draw the blinds and get into the tub before the fire, or do what quite a lot of us did—light the copper fire in the kitchen, and push in the damper when the water was hot enough, and then get in the copper. Most of the Tubers bathed on Saturdays, and we called it Copper Day.

Father was always in the copper. He was what Mother called a clean old man, and he said it was better than being a dirty old man.

I ought to have said our family name was Charles, and Father, who had a queer turn of humour, had had me christened "Prince" and my elder brother "King," which made us both pretty useful with our fists.

Our Florrie was a bit short-tempered these days, because she hadn't had a letter from a chap she'd met on a seaside holiday, and I had caught her crying. I said he wasn't much good if he didn't write, and she'd said how could he when she'd not been able to tell a rich man like Johnny that she lived in a place like the Tube, and I said she was a snob, and she boxed my ears, and I went down the Tube and crossed over to the police station where there was a crowd of coppers in the doorway, and it looked like there might be something exciting.

When I got to the station, one of the coppers looked up, and said, "There's the young 'un. He'll take you along." And a new policeman I hadn't seen before said, "What's your name, Nipper?"

"Prince Charles," I said.

"Bit fresh, eh?" he said.

"He's one of the Tubers," said another.

"I don't care if he's a Plantagenet,"

Short Story

Copper Day

By S.C. George

said the first cop, who was new to the town and hadn't heard of us. "I'm not having kids sauce me." "Not Tudors," said the first cop. "Tudors," and he told him about our passage.

So the new cop said he wanted to see my father, and I wondered if it was that rascal he had brought home the week before, or the trout he'd fished in the stream behind the manor.

When we got into the Tube, I held out my wrists and, feeling very nosey, I said, "Take me instead, officer," he grinned and said, "very well, Your Majesty," and put handcuffs on me, and I walked towards our house as proud as Punch, knowing that all my mates would be sure to see me, and taking good care the handcuffs didn't slip over my thin wrists.

There's only about a dozen houses in the Tube, but they're pretty full of people, and someone called "Cops!" and gave everybody a chance to get out of the way, and hide anything they didn't want seen. I hoped King would remember to tie up our dog's mouth and put him in the wardrobe, because we hadn't a licence.

Of course, a lot of the things I'm telling you now we didn't sort out until later. When we reached our door, everybody but Father, who was in the copper, knew something was happening, but didn't know what.

The policeman banged on our door, and then he remembered my handcuffs, and said, "Take 'em off, kid," but I didn't want to just yet, and he yells, "Take 'em off, I said."

Florrie's conscience must have been pricking her because she ran upstairs and began to take off her blouse, and stockings, and one or two other things that King had brought home on his last trip. And at the same time, Grandma, who was having a quiet half-hour in bed listening to hot music, pulled the portmanteau in the bed with her, and King tied a stocking round the dog's mouth and shoved him in the wardrobe, which wasn't an easy job because Rover is a big Alsatian. Then Mother opened the door and saw me handcuffed, and shrieked "Police!" and went into hysterics.

Father heard her cry out, and thought it was to warn him, and as he wanted time to think things out, he curled up in the copper, and pulled the wooden lid over himself. Luckily it was a deep copper and he just nipped in.

"What's going on here?" asked the policeman.

"Nothing," said I.

"Where's your father?" said he.

"In the copper," said I.

"I'm getting a bit tired of your wisecracks," said he, and he walked through into the kitchen to see if there was anybody who could talk sense. Of course, all was quiet and the kitchen was empty, and the cop looked round, and saw the copper fire was nearly dead, and being a bloke who seemed to know what to do he thoughtfully pulled out the damper before going to see what was happening upstairs, where Rover was whining through the sock and scrabbling at the wardrobe, and all sorts of queer noises coming from Grandma's room where she was trying to turn off the wireless under the bedclothes and running through all the regional programmes instead.

"What's going on here?" he asked,

becoming suspicious.

"It's Grandma," I explained. "She likes a quiet half-hour on a Saturday afternoon."

"Sounds like she's getting it," he snorted. "I'm going up to see what's the matter."

Mother tried to stop him, because by this time she's certain I'm being taken to prison, and he's done something to Father, and he has quite a time with her because she has her hands in his pockets trying to find the key to unlock my handcuffs. But all she gets is his whistle and she blows that.

Then Rover gets rid of the stocking and begins to howl; finally he breaks out and rushes down to the kitchen, where he always hides when there's trouble in our house, and he jumps on the copper and lies down on the lid. Our Florrie's having trouble with tapes getting undressed as quick as she can, and Grandma's beginning to lose her temper with the wireless, and King is standing at the top of the stairs wondering if he ought to go to Mother's help.

The cop pushes Mother away at last and sees King.

"Who are you?" he calls.

"King Charles," says my brother.

"Then your head's about off," snaps the cop, taking the stairs three at a time, and King locks himself in his bedroom, opens the window and begins to shoo down the drain-pipe.

Things are getting a bit confused now because when Ma blew on the whistle the police came out smart and lively and ran down the Tube, where they saw King sliding down the drain-pipe, but all the neighbours get in the way to give King a chance of getting clear, and there's a first-class mix-up in the passage.

Meanwhile, our policeman finding

King's door locked, tries the next, and as Grandma opens her mouth to shout for help, her knee catches the knob of the wireless and a female voice screams, "Get out! Get out, I say! The way to my bedroom lies through the church door."

All this time Father's boiling in the copper, because there's a good draught with the damper full out, and he can't push Rover off the lid, and he's screaming with pain and Rover's beginning to growl.

The cop backs from Grandma's room, wondering what sort of place this is, and by now all he wants to do is get away, so he opens the first door handy, and there's our Florrie looking like one of those pin-ups King has over his bed. She screams blue murder, and I hear the cop say, "Florrie!" And she stops yelling, and says, "Johnny! Johnny Day!" and when I go in, they're in a clinch. But not for long, because when Rover hears our Florrie scream, he's off that lid, and through the police in our house like a battering-ram, and Father's nearly as fast, without a stitch on him and as red as a lobster. By the time the Inspector got upstairs, Rover had got Johnny the Cop by the seat of his pants, Father was banging him over the head with a boot, Grandma was there in her old flannel nightgown nugging the wireless that was giving a talk on Germany, Mother was trying to save our Florrie's honour, and King had a black eye and one arm screwed behind his back. The room's full of ponce and neighbours, and at last things quieten down, and our Florrie's hanging on to Johnny, and the Inspector snaps, "What are you doing with that girl, Day?"

"Nothing," he says, "I only called round as you told me to sell a ticket for our Benevolent Fund."

Everything died down as quickly as it had started, and when everybody had finished explaining, I got the blame, though it began with our Florrie boxing my ears.

"Whose fault was it?" I appealed to Father, who was still red, but not quite so sore now that he'd been oiled.

"Copper Day," was all he said, winking at our Florrie.

—Joan O'London's Weekly.

THIS CHIMP COULD THREAD A NEEDLE!

Have you ever heard of a chimpanzee actually threading a needle and sewing? Mrs. Gertrude Davies Lintz, who trains show animals at Brooklyn, U.S.A., taught one to do so with a big needle and coarse thread.

Two difficulties had to be overcome. Maggie's thumb was too short to go on a needle, so Mrs. Lintz got the chimp to hold the needle between her two fingers. At first Maggie could not concentrate long enough to succeed. She would try for five minutes, then give up and throw the needle across the room, scream, and rush to her muzzle.

Four or five times a day she would try, then one day—weak with excitement, her face bathed in perspiration—she succeeded. After that she had no difficulty in learning to sew. Mrs. Lintz would give her a piece of red cloth—her favourite colour; she would push the needle through it, turn it over, and push the thread through with her teeth.

Maggie and another chimp, Joe—both trained from a year old—loved clothes, and could dress themselves. Maggie could even lace shoes and tie her sun-umbrella as a bow under her arm. They kept their clothes in a cabinet with glass doors and understood the names for various garments. Mrs. Lintz would say, "Get your pants, Joe," and he would choose a pair. When she told Maggie to bring a dress she always chose a red or red-checked one.

Maggie would also cut pictures out of magazines with scissors, and loved smoking cigarettes, which were lit for her. One day at the Chicago fair a stranger gave her one, but did not offer to light it. Without hesitation she dragged a box under a snail on which stood an electric heater, climbed up, and lit it from the coil.

Joe, a mechanical genius, could use any carpenter's tool—saw and plane a board, drive nails, take them out with a hammer claw. If a screw-driver was left in his cage he would loosen bolts, using the tool with real skill. He discovered that if he loosened certain screws in Maggie's trapdoor he could give her a spill.

There was nothing he did not know about keys. Once he got hold of a bunch, tried one after another on the padlock of his cage, let himself out, then unlocked Maggie's cage. Together they scampered into the house and up two flights of stairs to the guest room, where Joe raided the drink cupboard. The pair were eventually found sitting on the floor, very inebriated, with every bottle uncorked.

Joe learned to play tunes like "Tur-

key in the Straw" and "Home, Sweet Home" on the harmonica. He also learned to walk like "Sammy," "Mickey," and "Babe." Mrs. Lintz would say, "Joe, don't I give you money?" and he would at once show a dollar bill out of his pocket, look at it and then put it back.

Maggie, Lintz has of other remarkable tricks in a astonishing way. "Following me my money!" (Lintz said, "Joe, follow me, money!" and she would at once show a dollar bill out of her pocket, look at it and then put it back.) "Follow me my money!" (Lintz said, "Joe, follow me, money!" and she would at once show a dollar bill out of her pocket, look at it and then put it back.)

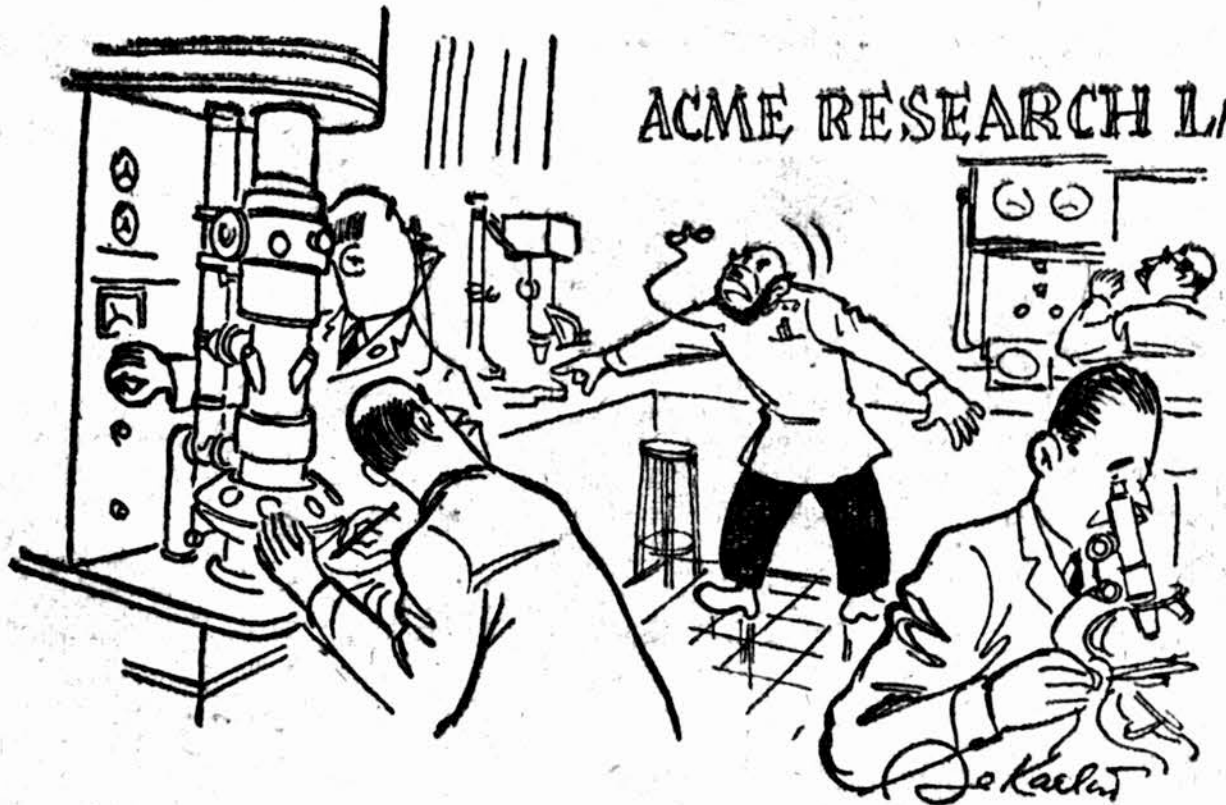
She had a golden mouse, whom she used to take for car rides. At a traffic light she took out her vanity case to powder her nose. The next time they stopped she looked round to find Maggie beside her in a cloud of lace powder. The ape had borrowed the vanity case and smothered herself. She caught Mrs. Lintz's eye, smirked, then, with great dignity, restored the case to the handbag and snapped it shut.

Mrs. Lintz's experience in mothering these canny creatures leads her to believe that no woman should try to bring up a child without first bringing up a great ape! They are, she says, naturally imitative and love showing their tricks to audiences. She does not have to "train" them in the strict sense, merely help them to do what is natural to them. Maggie, for example, began to imitate the needle-threading after watching her sewing.

George is marrying one of these all-round girls. She swims, golfs, drives a car, and is an air pilot. "Lucky for George he can cook, isn't it?"

Mrs. Black: "We really must get a new car, John."

Mr. Black: "What when we're still paying instalments on the car I exchange for the car I sold in part payment for the car we've got now?"



My Atom! Oh my Atom!
Who Has Stolen My Atom?

ST. PAUL OF GANDHISM

Acharya Kripalani Is An "Aristocrat Of Learning" And A "Prince Among Paupers"

By C. K. Narayanswami



THE NEW CONGRESS PRESIDENT

Thirty years ago a young man of 28 threw off his short coat, silken trousers and his big "danda" and lined up in the struggle for Indian independence.

He was already a professor in a Government College in Bihar. But he had nurtured in the bosom of his innermost consciousness an insult a British professor had offered while he was a student. The Englishman had said: "You Indians are contemptible liars."

The insult offered by the British professor grew up as a festering sore inside the student. That sore, perhaps, laid the foundation of his patriotism and the spirit of the crusader. This student and later-day professor is none other than Acharya Kripalani.

Thirty years ago he kicked the professorial chair and joined Mahatma Gandhi to fight for the indigo workers of Champaran. And during these long years he has remained with the Mahatma and in the front rank of our fighters for freedom. In the Mahatma he discerned the prophet of a new era and a new age. In him he abided and posterity might exclaim: "Kripalani was to Gandhi what St. Paul was to Christ."

Benares' Gain: Gujarat's Loss

Gandhiji's "Young India" of 16th January 1928 contained the following reference to Acharya Kripalani: "Originally a teacher and a professor, Acharya Kripalani threw himself into the fray, as soon as an opportunity offered itself in Bihar in 1917. The zeal with which he took the lead in giving Gandhiji the first welcome in Champaran cost him his comfortable job in the Government college at Muzaffarpur and ever since he has been in one or other national movement. After Champaran came a brief brilliant career at the Hindu University, Benares, which came to a glorious end in the N.C.O. days, when he left the University with a large batch of students. He later helped in organising the Kashi Vidyapith, but gave his time and energy to building on a nucleus of a few of his students the Gandhi Ashram at Benares."

"Then came the great days of 1921 which saw every important man in the U. P. in jail and Kripalani had also his share of the glory. On release from jail he set out putting his Ashram on a firm and solid footing, but the Gujarat Vidyapith needed him and he came away leaving his work in charge of his students who had now become his co-workers. After five and a half years of service as Acharya of the Mahavidyalaya he has gone back into the arms of his old love. Benares' gain is Gujarat's loss."

A fellow professor of his who has had many duels with him on points of difference could not but own Kripalani's "great qualities as a teacher" and acknowledge "his manly courage, his patriotism, his austere simplicity, —above all,—his sagacity and political sense."

Complex Personality

Dr. Pattabhi Seetharamayya who for long years has been Kripalani's colleague in the Congress Working Committee and who spent three years with him in the Ahmednagar Fort sums up his impressions of the man thus: "The Professor with a Professor's proverbial absent-mindedness, coupled with a keen grasp of the realities around him; with his deep insight into the nature of men and matters; his genuine kindness of spirit masked by a rough exterior; his unfailing courtesies covered by his unconventional aberrations; his deep religious longing hidden behind his heretical looks and talks; above all his Sindhi Hindu's business ta-

lents which have built up the largest single khaddar organisation in India by individual effort, least suspected because of his external don't-care-mannerism; his insight into philosophy, psychology and educational theories."

This estimation of Kripalani reveals the complex personality of the new President of the Congress and has won for him the dubious, yet endearing, title of "Dada". "Dada" in ordinary parlance is associated with not very happy set of men; but in its simple connotation means "elder brother." His exterior and don't-care-mannerism, his dash and flashing eyes and dishevelled hair may give the appearance of a political "rough" and certainly he can "rough it out". He is possessed of a strange spirit of adventure and romance and has something of the traditional Roman about his bearing and posture. Brilliant as a conversationalist, he leaves a vivid stamp of his individuality in whatever company he happens to be. He is frankly spoken and excels in candid criticism.

In political controversy he believes in the theory that "offence is the best defence" and on important occasions he wins by satire and sarcasm where he cannot controvert with reason and fact. If he can throw a whole company in side-splitting laughter with his sparkling humour, he can with equal success leave his opponents withering at the effect of his sallies which are often not so pleasant. As one of his old friends and a fellow-professor said: "He is ever fresh, vigorous and spicy; never dull, much less insipid. He could convince you less by his facts than by their

presentation. He will create for you an atmosphere that is stimulating or, may be, irritating. In fact you never can tell what is coming next and in what manner." He smotheres you and your voice by a torrent of arguments, sarcasm and ready repartee. And what a voice is Kripalani's! Rich and resounding, there is a gurgle in it. In sound it is a compromise between the guttural and the nasal and is pleasing to hear. He can be a success as a speaker through the mike and were he an actor, he would make a stage hit through his voice.

Professor Without Text Books

Acharya J. B. Kripalani was born in Hyderabad (Sind) in the year 1888. He was sixth of seven brothers. His father was a Tahsildar and the Acharya has inherited his austerity. It was a strange family of "highly-strung individuals" and their unity was in diversity. Two of the brothers embraced Islam. One died as an absconder in the Khilafat movement, while the other laid down his life fighting for the Turks against the Greeks. But J. B. Kripalani, though he has inherited some of that independence and adventurous spirit, has managed to keep his nerves and equanimity of temper. He is, however, explosive.

After matriculation, he joined the Wilson College in Bombay. Mathematics was his pet aversion. He disliked text books and gave evidence of it when he taught History and English at Gujarat. "He was teaching not as a learned professor stuffed with the knowledge of his books. In fact there was or is nothing bookish about the

man. He has always smelt of the woods, never of libraries and reading rooms."

This very seeming disability or disqualification, however, has saved him from being unworldly, theoretical self-appointed. The book of life—of experience and intercourse with society and social movements,—is greater than all the text books and their maxims and dogmas. The professor who draws his subjects from such a book and builds his lessons on them has a greater attraction to pupils than "Savants of the 'mug-up' theory." UNO wonder, therefore, Kripalani is the favourite with the students and instills in them confidence and a catholicity of outlook. Yet, he is a scholar with a flair for philosophy and is endowed with sturdy commonsense and keen business habits. This happy combination of the high and of the matter-of-fact world, has invested Kripalani with an unindividual individualism which is free from narrow possessiveness. He can be utterly detached even in his attachments.

Three Silences

Another quality which distinguishes him from many others is that ever-joyful attitude he maintains in most painful and trying of circumstances and his capacity to laugh at himself. Let Kripalani speak himself. In his parting advice to the students of the Gujarat Vidyapith, he said: "I charge you to keep the mirth and joy that is the privilege of youth. Remember, however heavy the burdens that life imposes, they are yet light. 'Dismiss with a smile the follies of others and if you can, try to smile at your own. Wherever your lot may be cast, I assure you life is worth living even on the rack and the cross.'"

Here is Kripalani self-revealed and therein lies the secret of his political health and success. His spirit is revealed in the injunctions he enjoined on the students and can be summarised in two words: "Three silences." He told them: "I will not preach to you any copy-book maxims of morality...keep the three silences we have always observed. First, silence in the prayer class which I have never entered but with a sense of joyful peace. Second, silence at the first notes of music. Third, silence with which we listen to the most boring and unpopular speaker."

The Loyal "Heretic"

Kripalani is attached to Gandhiji as very few are. It is still a debatable proposition whether he can ever be completely merged in him. Before he came under the influence of the Mahatma, he had accepted the cult of the terrorists. One would think that came natural to him, for there is a tenseness in his make-up and the fire of the warrior and crusader ever burns in him. He keeps one in suspense as to his next move or step. In any case if he has changed and accepted non-violence, not as a policy, as an article of faith, it certainly is not the non-violence of the meek and the coward.

There is a swing and a sweep in his movements which make it impossible to believe that he will not hit back if he is attacked. Yet it is true that he is true and loyal to the Master and is ever at his bidding. He may discuss and dispute with him, but will not cross the rubicon. If any one questions his choice, his ready retort is: "Produce another. Is there a second?" Catholic in outlook and tastes, he can hardly be a conformist. Yet, he is the best interpreter of Gandhi and the Gandhian



On Peace Mission In Bihar
Congress Presidents—Old and new

(Continued on Page 22)

Grand Mufti At The Helm Again!

It was Winston Churchill himself who conferred upon Haj Amin El Husseini the distinction of being the deadliest enemy of the British Empire.

Some people in these parts think that Mr. Churchill, who usually belittles rather than inflates his foes, was guilty of hyperbole in this case. Still, there can be no doubt that at this moment—a moment that finds Palestine in turmoil and the whole Middle East astir—His Eminence, the Mufti of Jerusalem, is one of the most formidable figures in the Arab world. His Eminence is not merely an exceptional man; he is lucky into the bargain.

Five members of the Arab Higher Committee of Palestine, which is suspected of fomenting the Arab revolt of 1936, spent a year of the war in enforced exile in the Seychelles Islands. Rashid Ali el Gailani, who led the pro-Axis and anti-British uprising in Iraq in 1941, is a fugitive from the noose and scaffold in Saudi Arabia. William Joyce, who broadcast on the German radio network during the war, went to a traitor's grave in England. Men and women of many lands who collaborated with the Axis powers have been sentenced to death, imprisonment or national indignity. But Haj Amin El Husseini, who has been accused repeatedly of the same or similar offences, still keeps his head and enjoys his health, while living as an honoured guest in Egypt. He has been physically, if not ideologically, on the losing side in two World Wars, and has eluded capture by the British at least four times. The most recent escape was last June from a villa just outside Paris under mysterious circumstances.

Between the time of his arrival in Germany in 1941 and his apprehension in the French occupation zone in 1945, the Mufti met Hitler and Ribbentrop, broadcast anti-British and anti-Jewish propaganda to the Middle East, counseled saboteurs, spies and provocateurs who went to Arab countries, and lent his presence to a recruiting campaign for Moslem units of the Schutzstaffel. He has also been charged with the authorship of letters to the Rumanian and Hungarian Prime Ministers in 1943, asking them to send their Jewish citizens not to Palestine but to Poland, where they were subsequently exterminated.

Again The Leader

Despite such activities, which have been sufficient cause for hanging in other countries, he has not only kept his head but has enhanced his prestige among his own people, who have all but sanctified him by this time. There is now a pilgrimage that every Arab and Moslem notable and patriot must make in Alexandria. The new shrine of political Islam is the Mufti's house, Villa Aida, near Roushdy Pasha Station of the street-car line that runs out from Alexandria to the suburb of Ramleh. The two-story villa stands directly beside the tram-line. There is an Egyptian soldier about every eight or ten yards around the garden, and the Mufti has personal bodyguards inside.

Everyone approaching the house is stopped and asked if he has an appointment. If so, he is taken to the Mufti's secretary, who passes upon his admissibility. If not, he is turned away. All these precautions are taken for the Mufti's protection and not his detention, says the Egyptian Government, which is sensitive to allegations that he is held prisoner. Visitors say that the Mufti is uneasy about his personal safety, and understandably so for a man who has been so often on the brink of disaster.

It is not only a matter of courtesy for Arabs to call at Villa Aida, but it is also becoming customary again to consult him on the affairs of Palestine in particular, and problems of the Arab world in general. It is safe to say that no recent Arab decisions on Palestine policy have been taken without his opinion being rendered, at least indirectly.

When the Mufti first turned up in Egypt in June, seeking refuge in the Royal House, the Egyptian Government issued a communique which blushed with embarrassment and precipitously promised by inference that the Mufti would be kept quiet. King Farouk, however, received his uninvited guest with cordiality, and offered him every comfort in exile. It soon became apparent that the Mufti was a popular hero, and that there was no way short of actual imprisonment to keep him from continuing the

work that has been his passion for a life-time—keeping Zionism out of Palestine. When he forsook the hospitality of the French for the second time in his career and headed toward home, the Arabs of Palestine went delirious. Some of them did not sleep for three nights. They posted pictures of him all over Palestine, festooning them with garlands. They strung lights around the minarets, and with alarming abandon built gasoline fires on the roofs of mosque, and fired off guns which they threaten some day to turn again against the Jews and British. Tributes of such fervency are not paid to a man unless he is something special. A considerable number of elements go into the make-up of Haj Amin's personal and political appeal. They are the attributes of any successful politician, with a special Oriental flavour. A young Arab who was a baby when Husseini fled from a British prison sentence in 1920, and a schoolboy when the Mufti went into exile in 1937, was admitted to the august presence a few days ago. He came away enraptured, his own strong nationalism redoubled.

By Clifton Daniel

work that has been his passion for a life-time—keeping Zionism out of Palestine.

When he forsook the hospitality of the French for the second time in his career and headed toward home, the Arabs of Palestine went delirious. Some of them did not sleep for three nights. They posted pictures of him all over Palestine, festooning them with garlands. They strung lights around the minarets, and with alarming abandon built gasoline fires on the roofs of mosque, and fired off guns which they threaten some day to turn again against the Jews and British.

Tributes of such fervency are not paid to a man unless he is something special. A considerable number of elements go into the make-up of Haj Amin's personal and political appeal. They are the attributes of any successful politician, with a special Oriental flavour. A young Arab who was a baby when Husseini fled from a British prison sentence in 1920, and a schoolboy when the Mufti went into exile in 1937, was admitted to the august presence a few days ago. He came away enraptured, his own strong nationalism redoubled.

"What a sweet guy!" he exclaimed. "Oh, he's beautiful! His eyes are something to hypnotize you. So polite, so nice. He's lovely!"

Unflagging Zeal

Athletic, erect and proud, Haj Amin El Husseini was by all reports a handsome young man, mature and dignified beyond his years. For an Arab, he was an unusual type, with russet beard, pink-white skin and blue eyes, looking more European than Oriental. He still looks much the same, wearing an ankle-length black robe and a tarbush, or fez, wound around with a spotless white turban.

Though his beard has turned gray and white and his skin and eyes have become duller with years, he still exercises the charm and that excessive courtesy which is so highly prized in the Orient. The Mufti told his young visitor the other day, "I have heard of you, and I want to thank you for all you have done for the Arab cause." And a new recruit for the Arab Army of Palestine was practically made right then and there.

Always solicitous of visitors, he sees them not only to the gate of Villa Aida but into their cars and out of sight. He speaks softly, with a well-modulated voice, in cultured Arabic—another great asset among people who pay great deference to poets and orators. On the platform he is a renowned spellbinder.

Opinions vary on his intelligence. A Zionist of Palestine will concede that he is clever, as proved by his record. One of those Englishmen who thinks that Winston Churchill overrated the Mufti will grant only that he is cunning. The lowest estimate, obviously not from a friend, is that he has not had a new idea for a quarter of a century. Another interpretation would be that he is single-minded. He has been an unalterable opponent of Zionism since he first entered the fray in 1920. His life has been dominated by a single idea—to recreate the unity of the Arab nation, and particularly to prevent that one corner of the Arab world which is Palestine from being occupied by people whom he regards as intruders.

His devotion to this cause, whatever its justice, is unflagging. Eighteen hours of his day are still given to reading, studying and talking about Arab nationalism and the aims of Al-

Islam. His political theme has the virtues of consistency and simplicity—another advantage among people who are largely illiterate, who require their political ideas to be clear and concise.

Before these people the Mufti has played the role of savior of Palestine for so long that no other actor is easily conceivable in the part. He has had the benefit of long publicity, a build-up enlivened by enough hair-breadth escapes to fill a Hollywood scenario. Although he is still only 51 years old, the Mufti has been a prominent figure in the Arab fight against Zionism for twenty-six years.

The British themselves made several contributions to the reputation that he now enjoys. First, young Amin Husseini, then a leader and tough street corner agitator of the Shadad (youth organization), received the accolade of a ten-year prison sentence imposed in his absence for an inflammatory speech made before the Arab disturbances of 1920. He vanished into what is now Trans-Jordan. Within two years he had been pardoned, and by the intervention of the British had become Mufti of Jerusalem, although he was only 26 years old and had not by any means been fully trained for the duties of Mufti.

A Mufti gives religious guidance and interprets the ecclesiastical law that governs the personal and community relationships of Moslems. His status is roughly equivalent to a bishop in the Christian Church. There is one in every major centre. Being Mufti of Jerusalem, the third holiest city of Islam, confers special dignity. And Haj Amin El Husseini, a former officer in the Turkish Army during the First World War, and an employee of the British administration in Palestine, rapidly advanced to new honours and power. He became the head of the Supreme Moslem Council and Arab Higher Committee—the one semi-religious and the other purely political.

Palestine Still Barred

As head of the Supreme Council he administered religious, educational and charitable funds totalling hundreds of thousands of dollars a year. Although his opponents charged him with diverting money to improper purposes, the Peel Commission reported in 1937 that his financial record was clean. The Peel Commission also recorded two other pertinent opinions about him—that he was "the most influential Arab in Palestine" and that his activities as head of the Higher Committee during the 1936 disturbances were "subversive". He remains Palestine's most influential Arab today and the British still regard him as too subversive to admit into the country again.

Husseini owed his original eligibility for high position to his family, one of the richest, most numerous and influential, not only in Palestine but in the whole Arab world, which places more importance upon names than does the West.

The Mufti was charged by the British with encouraging Rashid Ali's pro-Axis revolt in Iraq, and later blamed by the Iraqi Government Commission for the rioting against the Jews of Baghdad which broke out in the interim between the collapse of the revolt and the entry of British troops to restore order.

When he reached Italy in 1941, having fled from Palestine to Le-



banon, Syria, Iran and thence through Turkey and Germany, he gathered around him a miniature Arab league made up of representatives of practically all the Arab nationalist movements. To-day he is renewing all those contacts and enlarging upon them. His political technique is an Oriental version of fence-building which consists of an interminable series of conversations with everyone with whom he might find a community of interest or a basis for common action.

He undoubtedly still has enemies among the Arabs, but it is remarkable that not one of them has uttered a public word against him since his return from Europe. Their discreet silence may be imposed by fear—personal or political. His popularity is such that it might be political suicide to denounce him.

Yet the whole course of the Mufti's rise to his present eminence is marked by political and family feuds which have not been forgotten in his years of exile. When the Mufti went over the wall of Jerusalem in 1937 and took refuge from British arrest in French-controlled Lebanon he left Palestine in a state of internecine warfare among Arabs as well as in revolt against the British.

Prestige Preserved

In his absence new Arab nationalist leaders have come to the forefront, and not all of them may be at all happy to see him reoccupying his old position. Some of them refer to him slightly as "just another Arab leader". Others feel privately that he has besmirched the Arab cause by his association with Germans and Italians. The controlling factor, however, is that this association with the Axis does not seem to have damaged him with the masses.

The Mufti claims that he was hounded by the British from one country to another until there was no refuge left but Germany. He argues that he is guilty of nothing but the defense of his homeland from British invasion and Jewish invasion. His political creed, he says, was not anti-British and Pro-German, but anti-imperialist and pro-Arab. It is claimed on his behalf that he denounced German and Italian colonialism, even while he was a guest of Mussolini and Hitler.

In any case, it is no stigma in the Middle East to be anti-British, or to go to prison for that reason. Some of the best people have been jailed, hunted or condemned on that account—Abdel Rahman Azzam Pasha, Secretary General of the Arab League; Prime Minister Ismail Sidky Pasha of Egypt; and former Premier Mahmoud El Nokraschy Pasha. It is possible that Egypt's next chief delegate to the United Nations will be Aly Maher Pasha, who spent the war in internment upon Britain's behest.

The Arab nations, all except two of which were occupied by foreign troops, did not regard the war as primarily their affair but as a quarrel between the Great Powers. Jamal El Husseini, the Mufti's cousin, who spent the war years in exile or internment, told the Anglo-American Committee of Inquiry on Palestine that Palestine was "spiritually neutral" and the Mufti's aim was to gain benefit for the Arab cause, no matter who won.

Such is the logic that preserves the prestige of the Mufti of Jerusalem. (New York Times Magazine.)

'LIGHT HAS BEEN LIT; KEEP IT BURNING'

Meerut Gives Clarion Call To Nation

'VIOLENCE HAS OVER-REACHED ITSELF'

Combat It By Nationalism, Urges Kripalani

PYARELAL NAGAR, (MEERUT), Nov. 23: "EVEN AT THIS LATE HOUR I HOPE, NOW THAT THE MUSLIM LEAGUE IS IN THE CENTRAL GOVERNMENT AND SHARES RESPONSIBILITY WITH THE CONGRESS, THE ORGIES THAT WERE ENACTED IN CALCUTTA, EAST BENGAL, BIHAR AND TO A LESSER DEGREE ELSEWHERE, WILL BE NIGHTMARES OF THE PAST. WE SHALL WRITE ANEW ON A CLEAN SLATE OF BROTHERLY LOVE AND CO-OPERATION AS CHILDREN OF A COMMON MOTHERLAND."

Thus observed Acharya J. B. Kripalani referring to the present country-wide communal disturbances in his presidential address at the 54th plenary session of the Indian National Congress held here to-day.

Unlike previous occasions, the present session of the Congress met in a sombre setting and was shorn of all its splendour and spectacular aspects.

August, Forerunner Of Interim Govt.

Among other burning topics referred to by the Congress President were the Interim Government, Constituent Assembly, international policy of a free India, power politics, Indian States, Indian nationals abroad, food problem of India, national unity, untouchability, democracy and peace and non-violence, and internal reorganisation of the Congress.

Acharya Kripalani also dwelt on the August Movement and said: "If the Congress had not taken up the challenge of British imperialism in August 1942, we would not be occupying the position we do today."

Referring to the Constituent Assembly, Acharya Kripalani said: "The future constitution of India will be a democratic constitution and will be federal in character. Ample provision, consistent with the larger interests of the country and the masses, must be made for the protection of minorities."

TEXT OF PRESIDENTIAL ADDRESS

MEERUT, November 23.

Acharya J. B. Kripalani, President, addressing the Fifty-Fourth Session of the Indian National Congress, to-day said:—

I am grateful for the honour you have conferred on me by electing me to preside over your deliberations this year. I am not so vain as to imagine that I am the fittest person for this signal distinction, nor will I insult you out of mistaken modesty by suggesting that you have elected one who is altogether unworthy of the task you have called upon him to undertake. Our veteran leaders, who have filled this office with distinction in the past, have now other burdens to shoulder and are no longer free exclusively to devote themselves to the service of this organisation. Maulana Abul Kalam Azad, who piloted our ship through the most perilous voyage it has yet undertaken in its stormy and hazardous career, needed much-deserved respite from the cares of office. I was free to devote myself

to your service, and you have chosen me as your first servant. Though I am fully sensible of the great honour, I am even more sensible of the great responsibility it carries. Gandhiji has called it a crown of thorns, and a crown of thorns it is, more so today than ever, when our ship is nearing the harbour which has been so heavily mined. But I have no doubt that if we remain true to our mission and if we stand united, no power on earth can prevent us from reaching our goal.

Retrospect

We are meeting after full six years—years momentous in the history of the world, and no less momentous in the history of our own struggle for freedom. During the period, we came twice into open conflict with the British Government. In 1941, we started the Individual Civil Disobedience movement to vindicate the right of every Indian freely to express his



The Maulana and the Acharya at the mike during the Subjects Committee's meeting.

opinion about the war in which India was dragged against her will. It succeeded in attaining this limited objective.

The second was the all-comprehensive "Quit India" struggle. When the Congress on 1st January, 1930, re-defined its goal as the attainment of Purna Swaraj or complete independence, it was a notice to the foreigner to quit. But it was an indefinite notice ignored by him and not enforced by us. But as conveyed in 1942, it was a peremptory order to quit. Caught in the net of her own imperialist ambitions, Britain had involved herself in a second world war. She was illprepared for a major conflict, and soon found herself in a life-and-death struggle. Her reaction to it on the different fronts is a lesson in democracy. While on her own soil where the people were sovereign she rose heroically to the occasion, despite the fact that the threat there was the most serious here in India where her rule was enforced against the wishes of the people, she lost her nerve and grew panicky and demoralised. Frightened by the threat of Japanese invasion, the authorities drove out people from their homes and fields, destroyed their crops and even deprived them of their means of livelihood. The people so harassed could not even complain. All channels of free expression and association, the platform and the press, were effectively gagged by virtual martial law. The choice before the country was to suffer all these indignities lying low, or to take up the challenge and offer resistance. The Congress could not possibly ignore this challenge. If it had, it would have acted as the Social Democratic Parties did in European countries threatened with fascist and Nazi aggression. Social Democracy failed ingloriously without striking a blow in the defence of its ideal Gandhiji, at the time of this supreme crisis, decided to take up the challenge. He invited the Congress to die fighting, if necessary. The Congress and the nation had the wisdom to follow his lead.

Many wise politicians shook their heads in doubt. For an unarmed people to fight Great Britain at a time when all its armed might was mobilised, when the inexhaustible resources of America were at its disposal, appeared sheer folly. But then these wise men forgot that when the Congress under Gandhiji's lead took to revolutionary politics, it abandoned conventional political wisdom. It dared to risk and achieve. Was the Congress wise when it made the Khilafat issue, which is scarcely understood, its own? Was it again wise to resort to Salt Satyagraha to achieve independence? There was apparently no connection between salt and independence. And what wisdom could there have been in Gandhiji walking with a flock of unarmed followers for 21 days to pick up a pinch of salt on the sea-shore? What political or any other wisdom could there be in Pandit Motilal Nehru manufacturing salt in his study in a laboratory test tube on a spirit lamp from a lump of clay? What wisdom was there in selecting individual satyagrahis to walk from place to place shouting anti-war slogans till they were arrested? The fact is, the Congress under Gandhiji's lead has never done the conventionally obvious thing and if it does so before the freedom fight is over and complete independence won, it will have missed its revolutionary role.

After every movement, it has seemed that the Congress lay exhausted and prostrate. The foreign Government thought it crushed for good. But after the struggle this seemingly defeated Congress, when occasion arose, showed itself more alive than ever and ready to exercise the added strength it had gathered from its sufferings and sacrifices.

The August 1942 struggle was over. The British had not disappeared. They were there. The nation appeared to lie prostrate. In those dark days many a false prophet taunted. "Did we not say so?" But as soon as the jail gates were opened on Gandhiji and the members of the Working

(Continued on Page 11)



Jawahar and Kripalani inspecting the guard of honour provided by the volunteers.

LIFE BECOMES A PLEASURE.

SPITFIRE

ELECTRICAL APPLIANCES

SOLD UNDER GUARANTEE BASIS

HINDUSTAN ELECTRICAL INDUSTRIES 17, RAM NAGAR, LAKHORE.

Patronize INDIAN INDUSTRY by always buying "SPITFIRE" Electrical Appliances, & Table Lamps, manufactured in several varieties other than illustrated above.

Order direct or ask your local dealer.
SOLE AGENCIES OPEN FOR CERTAIN UNREPRESENTED AREAS.

Nehru Exposes League's Double-Dealing

Jinnah Promised Viceroy To Accept State Paper

Oral Assurance To Wavell On Eve Of Cabinet Entry

MEERUT CONGRESS CAMP, NOV. 23 (A.P.I.): THE TERMS OF THE MUSLIM LEAGUE'S PARTICIPATION IN THE INTERIM GOVERNMENT ARE MADE CLEAR IN LETTERS FROM WHICH EXTRACTS ARE RELEASED TODAY BY PANDIT NEHRU THESE LETTERS WHICH WERE EXCHANGED BETWEEN HIM AND THE VICEROY INCLUDE ONE IN WHICH THE VICEROY ON OCTOBER 23 SAYS:-

"I have made it clear to Mr. Jinnah, whom I have seen today, that the Muslim League's entry into the Interim Government is conditional on the acceptance of the scheme of the Cabinet Delegation contained in the statement of May 25 and that he must call his Council at an early date to agree to this. "As I told you, Jinnah has assured me that the Muslim League will come into the Interim Government and the Constituent Assembly with the intention of co-operation." In releasing the extracts from the correspondence, Pandit Nehru says: "Certain correspondence between the Viceroy and Mr. M. A. Jinnah was published about three weeks ago. This related to the participation of the members of the Muslim League in the Cabinet. A number of letters bearing on the subject and more specially on the terms of the Muslim League's participation in the Interim Government were exchanged between the Viceroy and me. Some extracts from these letters are now released to the Press for public information."

NO FREE VOTE TO DECIDE MAJOR ISSUES

Extract from the Viceroy's letter, dated October 4, 1946, to Mr. M. A. Jinnah:

In a Coalition Government it is impossible to decide major matters of policy when one of the main parties to the coalition is strongly against a course of action proposed. My present colleagues and I agreed that it would be fatal to allow major communal issues to be decided by vote in the Cabinet. The efficiency and prestige of the Interim Government will depend on ensuring that differences are resolved in advance of cabinet meetings by friendly discussions. A Coalition Government either works by a process of mutual adjustments or does not work at all.

Since the basis for the participation in the Cabinet is of course acceptance of the statement of May 16, I assume that the League Council will meet at a very early date to reconsider its Bombay resolution.

Extract from Pandit Jawaharlal Nehru's letter dated October 14 to the Viceroy:-

It is important for us to understand exactly how he (Mr. Jinnah) proposes to join and what these terms are to which he refers. Various statements in newspapers, and more especially in the official Muslim League organ, are disconcerting in the extreme. Our past experience does not encourage us to rely on vague and ambiguous phrase. These usually lead to misunderstandings and subsequent argument which is not edifying. It is desirable, therefore, to be precise in such matters and to know exactly where we stand.

"TEN DAYS from Tonight You'll See PROOF that I can make You a New Man!"

Remember that no one is TOO OLD for exercise.

SEND FOR FREE BOOK



Just drop a card with your full address. I will send you immediately my fully illustrated book "MY SCIENTIFIC SYSTEM OF GRADUATED PHYSICAL CULTURE" post free. This wonderful booklet gives a new knowledge to more than a million people all over the world how to regain health, strength and vitality. Why not order it immediately and lead a happy and healthy life.

PROF. M. V. KRISHNA RAO, COIMBATORE, S. INDIA.

We know the terms of your broadcast in August last and I have seen your letter to Mr. Jinnah dated October 4. I have not seen your letter to him dated October 12. I trust that this does not contain anything beyond what was contained in the broadcast or the letter of October 4. If so we should be informed of it so that we might know what the exact position is.

As I understand it, the offer you made in your broadcast was that five places in the Interim Government could be taken by the Muslim League. In your letter of October 4 you made it clear that a Coalition Government must necessarily work as a team and not as a joining together of rival groups which did not co-operate for a common purpose. Further, you state that the basis for participation in the Cabinet must, of course, be presumed to be the acceptance of the Cabinet Mission's statement of May 16.

TEAM WORK NECESSARY.

It seems to us much better that

any possible misunderstanding should be removed at this stage so that it may not come in our way later on. We have to face a difficult situation. So far as we are concerned we shall make every effort to work co-operatively and as a team. During the last six weeks we have done so with considerable success and to the advantage of our work. Almost every decision of ours, to whatever department it might have belonged, has been taken after joint consultation and agreement. This has made us to some extent jointly responsible for the working of the various departments and the burden of any particular portfolio has been shared by others. We propose to continue to work in this manner. How far the Muslim League members share this outlook with us I do not know. Any other approach would lead to friction and

delay in the disposal of our work. In any event we think it necessary for us to know as fully as possible the terms to which Mr. Jinnah refers in his letter of October 13. If there is any variation or addition to them as contained in your broadcast and your letter of October 4 we should be informed of it.

NO HIDDEN ASSURANCES

The Viceroy's letter dated October 15 to Pandit Jawaharlal Nehru:

Thank you for your letter of yesterday. I enclose a copy of my letter to Mr. Jinnah, dated October 12. There have been no assurances or explanations to Mr. Jinnah that go beyond the terms of the broadcast and the letters of October 4 and 12.

WANTED CLARIFICATION

Extract from Pandit Nehru's letter, dated October 23 to the Viceroy:

In my correspondence with you and in your letter addressed to me as well as to Mr. Jinnah it was made clear that the Muslim League's joining the Interim Government meant inevitably their acceptance of the long term scheme of the Cabinet delegation contained in the statement of May 16. I need not trouble you with references to this in various letters. It was pointed out then that a formal decision of the Muslim League to this effect would have to be taken by the Council of the League as they had originally passed the resolution of non-acceptance. Nevertheless, it was made clear that the Working Committee of the League would itself recommend the acceptance of this scheme and the formality could follow soon after. It was on this basis that we proceeded.

We suggest, therefore, that these two points should be cleared up.

(1) The Muslim League's acceptance of the long term scheme as embodied in the statement of May 16 subject only to a formal ratification by the Council of the League at an early date which should be fixed.

(2) The approach of the League to the Interim Government and in particular whether Raja Ghazanfar Ali Khan's and Mr. Liaquat Ali Khan's speeches recently delivered represent that approach or not.

FIRST THINGS FIRST

If this clarification is satisfactory, the next step to be taken is the allotment of portfolios. The second step cannot precede the first for it is dependent upon it and governed by it.

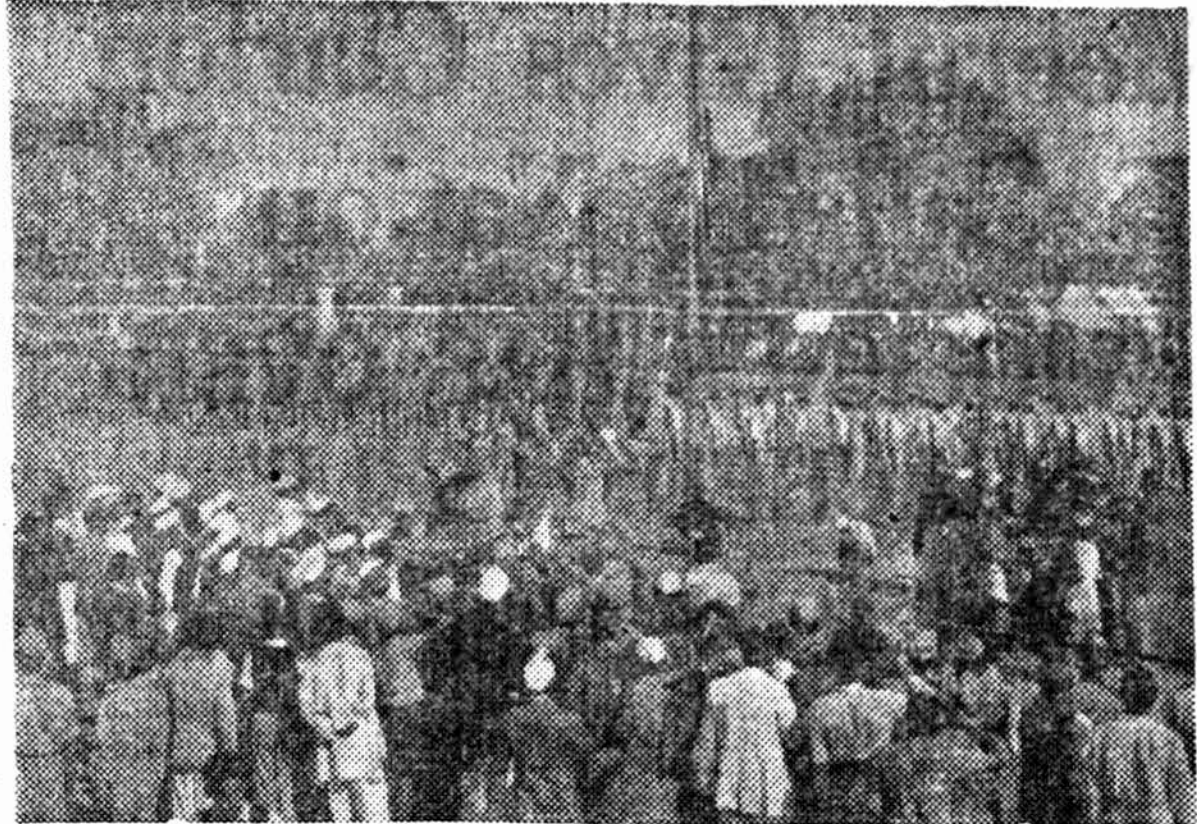
From past experience you will appreciate how this clarification and precision are necessary in order to avoid future trouble. This is all the more necessary because the Muslim League are not joining the Interim Government after an agreement with the Congress. Even as it is we welcome their coming in, but that coming in would have little value and in fact might even be harmful to all concerned if it was really a prelude to inner as well as outer conflict.

CONDITIONAL ENTRY

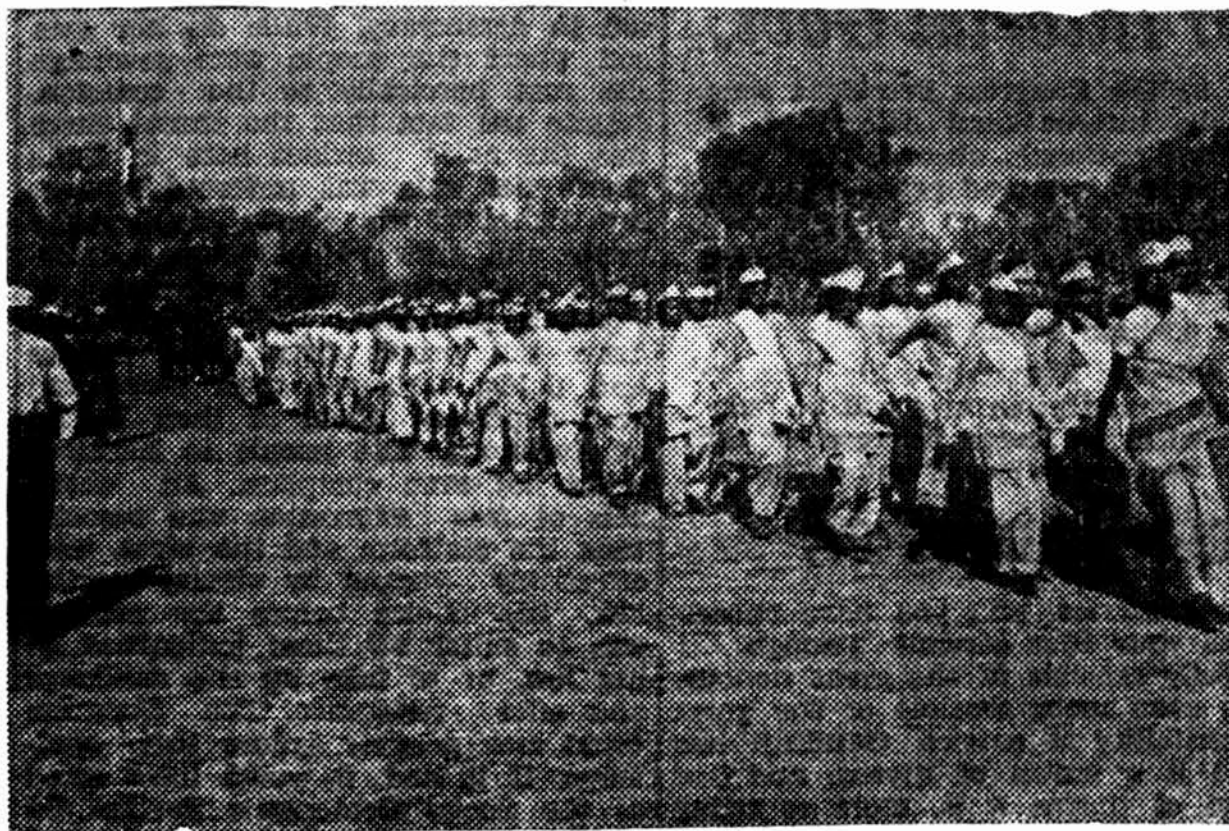
Extract from the Viceroy's letter dated October 23 to Pandit Jawaharlal Nehru:

I have made it clear to Mr. Jinnah whom I have seen today, that the Muslim League's entry into the Interim Government is conditional on the acceptance of the scheme of the Cabinet delegation contained in the statement of May 25 and that he must call his Council at an early date to agree to this.

As I told you, Mr. Jinnah has assured me that the Muslim League will come into the Interim Government and the Constituent Assembly with the intention of co-operating. He regrets and condemns as deeply as you do the recent disturbances in East Bengal.



Salute the National Flag: A view of the parade at Jhenda Chowk.



March past of women volunteers at Meerut Congress Nagar.

IT IS DIFFICULT TO RELY ON LEAGUE'S PLIGHTED WORD

NEHRU SAYS LIAQUAT ALI WANTS TO RESTRICT GOVT'S FREEDOM

MEERUT (Congress Camp), Nov. 22. (A.P.I.): Pandit Jawaharlal Nehru in a rejoinder to the statement by Mr. Liaquat Ali Khan says:

"I have no desire to enter into a controversy with Mr. Liaquat Ali Khan in regard to my remarks at the Subjects Committee and his public statement. What I said was not a personal grievance against him or any other of my colleagues in the Interim Government. It referred to a policy publicly proclaimed by the Muslim League. It has been repeated on many occasions that the Muslim League and their representatives in the Interim Government have not formed a coalition. Also that there is no cabinet

"Mr. Liaquat Ali Khan should know that the present Government is officially called a cabinet and has been functioning as such till he and his colleagues came in. It is still officially termed a cabinet whatever the Government of India Act may say about it. Also if it is not a coalition it is just an aggregate of groups and individuals. No Government can continue on this basis for long and any such attempt to prevent the cabinet functioning must necessarily increase the power and influence of the Government."

PLIGHTED WORD BROKEN

Whatever the intention of the

Muslim League may be, their policy inevitably makes them a kind of King's Party. This is not a personal matter in so far as I am concerned but a public matter of grave importance. It has also been made clear on behalf of the Muslim League that they do not accept the Cabinet Mission's Statement of May 16. It was on the explicit basis of that statement that they were asked to come into this Government and we were informed by the Viceroy accordingly. If definite assurances are set aside and the very basis of joining and functioning in the Government is ignored, it becomes increasingly difficult to place reliance on the plight word and to function jointly. The Congress undertook to form the Government on certain definite assurances and understandings, more especially that the Government would function as nearly as possible as a Dominion Government and there would be no interference from outside. Mr. Liaquat Ali Khan places reliance on the Government of India Act or something previous to it. In other words, he does not want to enlarge the freedom of the Government but to restrict it and is, therefore, completely in line with the desires of the representatives of the British Government.

Meerut Pointers For Delhi Show-Down

BRITISH PLOT TO IMPEDE INDIA'S MARCH

Jawahar And Sardar Speak Out At Open Session

People Asked To Organise For Self-Defence And Not To Depend On Govt.

MEERUT. CONGRESS CAMP, Nov. 23 (A.P.I.): With all its demonstrative adjuncts chiselled away, the austerity session of the Congress under Acharya Kripalani's presidency today seemed to be stripped for action. The impression as confirmed by Pandit Nehru and Sardar Patel who in their speeches during today's six-hour sitting lashed out at the Muslim League and the permanent officials who were charged with acting as if they were members of the League.

The House passed Sardar Patel's resolution as well as two others, namely one on the Constituent Assembly and the other on "Retrospect" which were moved by Acharya Narendra Deo and Pandit Jawaharlal Nehru respectively.

The plenary session of the Congress will be resumed tomorrow at 12 noon.

The President announced that they must conclude tomorrow.

MEERUT CONGRESS CAMP, Nov. 23 (A.P.I.): Led by the I.N.A. band, the presidential procession started from the Leaders' Camp at 1.45 p.m. and reached the Subjects Committee Pandal where the open session is being held. In 15 minutes the entire route was lined by Red Shirts and I.N.A. men who held back under great pressure hundreds of visitors rushing forward to have a glimpse of the leaders. There was a sudden rush towards the "Leaders Gate" as the procession entered the Pandal.

Mr. Nagar, Maulana Azad and Mrs. Sarojini Naidu were the first to enter the Pandal. Next came Pandit Nehru and Sardar Patel followed by Rajen Babu and Badshah Khan, Dr. Pattabhi and Pandit Pant were in the fourth row. Acharya Kripalani, Congress President, accompanied by Shah Nawaz, came last.

PLENARY SESSION OPENS

The plenary session of the 54th Indian National Congress opened this afternoon, with Acharya Kripalani in the chair. Delegates and visitors numbering ten thousand, according to one estimate, sat in the Pandal, while a much larger concourse filled the approaches and pushed and jostled and milled round for vantage points from which to see and cheer the leaders as they entered in procession. Loud speakers carried the speeches to the gathering outside.

On the dais inside the Pandal were grouped members of the Working Committee. Others seated there included Mr. Bhabha, Sardar Baldev Singh, Mr. T. Prakasam, Mr. M. S. Aney, Mrs. Naidu and Dr. Pattabhi Sitaramayya.

The Pandal was devoid of pictures or placards. Only a few Congress flags pinned above the gates and hanging from some of the posts supporting the Pandal added touches of colour. The steps leading to the dais was flanked by rows of mud pots bearing mango springs.

WELCOME ADDRESS

Chaudhury Raghunath Narain Singh, Chairman, Reception Committee, said that Meerut, where the first shots in the mutiny of 1857 were fired, was proud of the honour of playing host to the annual session of the Indian National Congress. The power which had kept us enslaved, he said, was now weakening but had not lost all strength as was shown by the happenings during Pandit Nehru's tour of the Frontier.

Referring to the disturbances in Noakhali and Bihar, he said that our leaders were trying hard to put an end to them, but the power to incite violence was often greater than the power to check it. The disturbances had spread to Meerut and had forced on us a purely businesslike session. He, however, asserted that the city of Meerut had no share of responsibility for some of the dreadful things done in certain parts of the district. He extended a warm welcome to the delegates and asked their indulgence for any shortcomings.

Representatives of the India League, London, the Indian Community in Fiji, the Malaya Indian Congress, the East African Indian National Congress and other Indian overseas organisations extended fraternal greetings to the Congress.

A resolution of condolences on the

leaders who died during the last six and a half years was passed.

1942 RECALLED

Pandit Nehru moved the first main resolution of the session.

It was the one passed by the Sub-

(Continued on page 8)



Pandit Jawaharlal Nehru and Acharya Kripalani entering the Congress Nagar at Meerut. To the left of Pt. Nehru is Mrs. Suchita Kripalani.

PLENARY SESSION WITHOUT POMP

Close-Up Of Meerut Congress

(From G. N. ACHARYA, "Chronicle" Special Correspondent)

MEERUT, Nov. 23. The sun shone warm and clear. The vicious night fog which kept one sleepless with cold had lifted and was fast vanishing. The flag mast sprouting out of an immense ten feet high base and shooting 70 feet into the sky gleamed in its coating of silver white. The well-drilled, magnificently disciplined, smartly turned out volunteer battalions were drawn up in imposing array. Citizens of Meerut who had been denied a look in at the Congress Nagar at the very outskirts of their city now thronged in eager expectation, and filled the vast Zhenda Chowk right in front of the main pandal. The cream of the Congress leadership stood to attention on the three tiered pedestal at the foot of the flag mast with President Kripalani on the highest tier. As the last solemn notes of the National song ended, he took to a rope and gently pulled it. An immense tricolour gradually rose higher and higher and fluttered at the top. The tiered ranks looked up and cheered.

The 54th session of the Indian National Congress had been formally inaugurated.

LAND-MARKS IN PANELS

The flag mast in front of the Congress Nagar is a formidable affair. First, there is a vast 10 feet high square base. Its top and bottom are

cement coated. Facing west, flight of steps leads up to the platform. On that again are three circular tiers. From that point to the top where burns a great beacon light is about 70 feet. Three chairs of electric lights reach down to the earth from about 50 feet high like the three sides of a triangle. Searchlights play on it at night.

On the base are three panels. Etched on the north panel is a scene depicting the Indian Mutiny. On the east panel is an immense carving showing the Indian people on the march—men and women of all communities and of all ages marching together as comrades. On the southern panel are elaborate red drawings showing scenes from the August meeting of the A.I.C.C. and the stirring scenes which followed.

The parade and the march past were directed by Major Shah Nawaz. Drawn up on the maidan were four sections of volunteers. On the left wing was the Azad Hind volunteers and on the right the special corps raised by the Reception Committee. On the left centre were the S.N.C.s and the right centre was assigned to the Red Shirts. The march past, led by the Azad Hind Fouz, thrilled the milling crowds just as much as the rendering of the marching song by

the Azad Hind Fouz band.

THE FLAG

President Kripalani's speech after unfurling the flag was short and solemn. Here was the flag, he said, whose honour had been upheld in the face of the lathi, the prison cell, the bullet, and the bayonet. But that was not enough. Every little act done by anybody, every act injurious to the interests of the nation amounted to lowering the flag.

He drew attention to the Charkha on the flag. That was a symbol that the flag was of the people, of the toilers. At the same time, it was a symbol of peace. In all her long history, India had never waged an aggressive war. All her conquests had been of the spirit. That was the ideal that the Indian people would continue to follow and uphold. And that should be the ideal which other nations would do well to adopt.

THE PLENARY SESSION

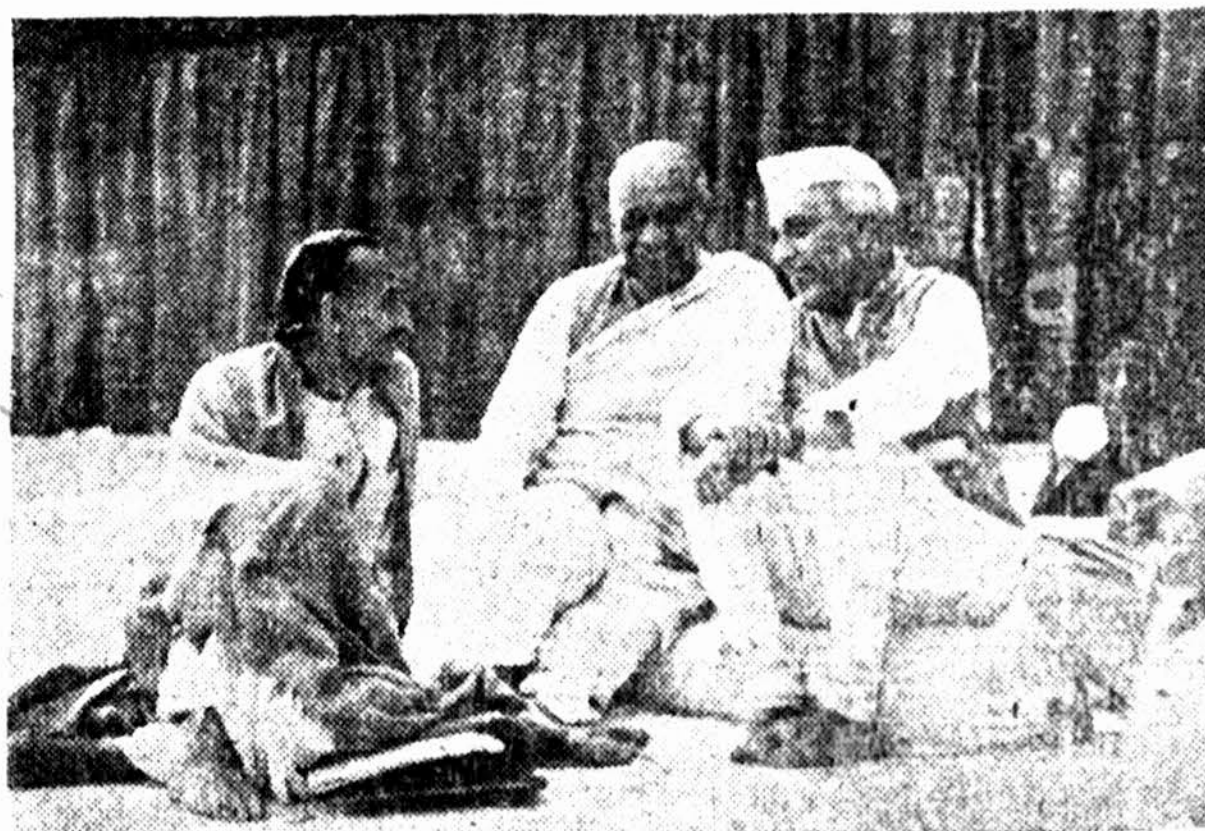
Deprived of the pomp which should have normally been part of a plenary session, particularly one held after such a long interval, the Congress session which commenced at Pyare Lal Sharma Nagar at 2 p.m. to-day was a simple and solemn affair. Enthusiasm there was in plenty, but little that could be called just show. Instead of a mammoth procession windings its way through crowded streets, the President just marched from the office of the Chairman of the Reception Committee to the Pandal. The I.N.A. band led the procession and continued to play till the regular proceedings commenced.

The session itself was held in a shamiana originally meant only for the Subjects Committee. Since 1930 when at Lahore the plenary session has always been held under the open sky; because after Lahore no tent or pandal could hold the thousands and tens of thousands of people that thronged to a Congress session. All the same one of the biggest gatherings that could be contained in a pandal was present to-day. Built to accommodate 15,000 every inch of its space was taken up as the Reception Committee had decided to admit visitors who had purchased tickets of Rs. 25 and above.

STOP PRESS

PERSIAN FORCES ENTER ZENJAN

TEHERAN, Nov. 23. (Reuters): Persian armed forces to-day entered Zenjan railway city, 180 miles north-west of Teheran, a Persian army spokesman said to-night. Zenjan which is just outside the borders of the "home rule" state of Azerbaijan, was occupied by the Azerbaijan democrat national army forces known as "Fedales" last December.



Kripalani with the Sardar and Jawahar in a jovial mood.

Meerut Pointers For Delhi Show-Down

(Continued from Page 7)

jects Committee giving a retrospect of the events during the past six and a half years and appealing for internal unity.

Pandit Nehru spoke with warmth on the movement of 1942—which he described as a year of storm, suffering and sacrifice—and the part played by the official world in dealing with it.

"I can never forget the part played by British as well as Indian Officers in that year. I realise their position and am prepared to sympathise with them. But those who were responsible for the atrocities committed on the people must not escape punishment. We can show neither fear nor favour in punishing them." (Cheers). He called the attention of Provincial Premiers and Ministers to this matter. He wanted the Viceroy also to take note of it.

Pandit Nehru disclosed that the Viceroy had once suggested to him not to "oppress" officials. His reply was he had no intention to oppress them, but had also made it clear more than once that he was not prepared to compromise with officials guilty of wrongs during 1942, whether they were British or Indians.

He recognised we had to depend on officials, but we must also keep them on the right path and not let them degenerate or be demoralised. We must also protect them. They included good and intelligent men.

PLOT TO IMPEDE PROGRESS

But the services were fossilised in their mental outlook. They were wedded to bygone and obsolete methods and refused to move with the changing times. British officers in particular looked to the Muslim League for sympathy and collaboration. They were in effect members of the Muslim League. Both the League and the British Servicemen still lived in the medieval age mentally.

"It remains to be seen how long we can function in these circumstances. The experience of the past three or four months has shown us that the conduct and attitude of the Officers have not changed."

The British Government in England might be true to their promises, but had to depend on their agents in India and be guided by their advice. The British in India talked of quitting India, but at the same time plotted to impede our programme.

But they were not the only enemy. "We have enemies in our Camp. We must weed out corruption and defeat these enemies in the final struggle for India's liberation" (cheers).

WAY TO INDEPENDENCE

Pandit Pant seconded the resolution in a brief but forceful speech. After paying homage to those who had worked and sacrificed for independence, Pandit Pant said that after the 'Quit India' revolution, the Congress had increased its strength many times but had still been unable to achieve independence. The only way to it was through non-violence and through unity and organisation.

The resolution was passed unanimously.

ORGANISE FOR SELF-DEFENCE

A stern call to Indians to organise self-defence against hoodlums was uttered by Sardar Patel, who made a fighting speech in moving the next resolution ratifying the Working Committee's and A.I.C.C.'s decisions leading to the formation of the Interim Government.

Sardar Patel dealt with the circumstances in which the Interim Government was formed and said its formation was made possible by the assurance given during the negotiations that the Government would have the same status as a Dominion Government and would work as a Cabinet with joint responsibility, although it was acknowledged that it would be difficult to amend the Act in order to put this position on a legal and constitutional basis.

JINNAH'S ASSURANCE

Referring to the position of the League, Sardar Patel quoted extensively from the letters of the Viceroy published today particularly the one dated October 23 in which His Excellency conveyed the assurance given to him by Mr. Jinnah that the Muslim League would come into the Interim Government and the Constituent Assembly with the intention of co-operating. The Congress accepted the Cabinet Mission's proposals on the solemn declaration of Prime Minister Attlee that no minority would be allowed to veto progress towards independence.

Mr. Jinnah, as the House knew, rejected the Interim Government proposals at first, but later came to on the plea that Muslim interests demand the League's entry. "Similarly, I know that the League will come

into the Constituent Assembly on the same plea."

IT IS A CABINET

What was being done today was with the object of getting the Congress out of the Interim Government. "We shall not allow ourselves to be caught in this net. We joined the Government with the full and firm determination to remain there. We have no intention of leaving it ourselves. (cheers). The only way to make us leave it is to dismiss us or to convince us that continuance in it is futile."

It had been stated on behalf of the Muslim League today that they objected to the description of Pandit Nehru as Vice-President of the Cabinet. League spokesmen had earlier stated that the Vice-President had no special position in the Cabinet. "It is so, why did the League ask for the appointment of Hindu and Muslim members as Vice-President by rotation? (laughter). The fact is that in spite of all that the League might say, it is a Cabinet and it is known to the world at large as the Nehru Cabinet or the Congress Cabinet (cheers). It has been recognised as a Cabinet by the British Government."

A LEGITIMATE QUESTION

Recognising it as a Cabinet, people in different provinces asked the question why it did not bestir itself in connection with the present disturbances in the country. The former Government of India used the full armoury of its weapons against the Congress in 1942 when it passed the 'Quit India' resolution and had not even decided to implement that resolution. But here was a party, whose members had made violent speeches, and which had launched a programme of direct action without the slightest pretensions to non-violence. Yet the Government did nothing. The people asked why?

It was a legitimate question and in reply to it, he would first point out that 1942 was not 1946 or rather that 1946 was not 1942. Secondly today the fight was not with the British Government but among ourselves. Thirdly the British themselves were engaged in a life and death struggle in 1942 and the Government had special and extraordinary powers which had now lapsed.

BENGAL EVENTS

Recalling the Bengal Governor's statement that India had attained fifteen-anna independence and that only one anna still remained, Sardar Patel announced that the fifteen-anna independence had only given us complete freedom to kill each other. The Governor had witnessed the killing in Calcutta and yet had merely stated that the Ministry had full power to deal with the situation.

But the Bengal Ministry did nothing and the people took the law into their hands. The Interim Government was asked to provide police and military protection. Leaders from Bengal came to him and asked for intervention. He told them the Centre had no power and that they had the Centre's moral support. He warned them that East Bengal was bound to be the next scene of trouble and he asked them to prepare themselves to face it. He told them: If you want independence you must learn to defend yourselves and your neighbours and other helpless people. You should not run to the army or the police for protection.

WHY CONGRESS IS IN GOVT.

The question might be asked: "If they were helpless why did they not resign?" He wanted them to understand that the British Government was on the Muslim League side. The British and the Muslim League were friends in need and now that the British knew they could not possibly stay here longer, they wanted to help their friends, the Muslim League. If only in order to counteract the effect of this alliance, it was necessary for Congress to stay on in the Government. "We can break this Government at any moment. But we shall break it only after blackening the face of the British everywhere."

BENGAL TRAGEDY

Referring to the Calcutta killing, Sardar Patel observed that he had hoped that when those who started it had the balance-sheet before them they would realise that bloodshed did not pay. But more bloodshed and other crimes started in East Bengal. He did not accept the theory that it was the work of goondas. It was not the work of goondas, but was a game played to achieve political ends. Worse than killing was forcible conversions.

"Even the death of thirty lakhs of people in the Bengal famine did not grieve me so much as these forcible conversions. Death is any day prefer-

able to forcible conversion. But did any Muslim leader raise his voice against these forcible conversions?"

Two or three Muslims among the delegates stood up at this point to object to the statement that no Muslim leaders had protested against forcible conversions.

Sardar Patel said that all the remarks he had made were against Muslim League leaders.

The interrupters suggested that the speaker should mention the Muslim League and not Muslims in general terms.

Sardar Patel went on to refer to Mahatma Gandhi's efforts in East Bengal and said there could, however, be no peace unless those who disturbed the peace suffered and felt the agony.

TRANSFER OF POPULATION

After Bihar, the League was suggesting transference of population. "You are welcome to it. But remember this was what Hitler tried to do. And if you do it the same fate that overtook Hitler will overtake you."

He appealed in God's name for a stoppage of the disturbances, because the disturbances were not only doing harm to the country but were bringing India's name into disrepute abroad. "Whatever you do, do it by the method of peace and love. You may succeed. But the sword will be met by the sword (cheers). Pakistan cannot be achieved by the sword or by blood-shed (cheers). If you want to get Pakistan by this means then there will be no peace in India."

The only thing for the League to do was to cancel the Bombay resolution and if that was not done there was no place for the League in the Interim Government.

PUBLIC SERVANTS WARNED

Sardar Patel gave a warning to public servants who did not work faithfully and said there would be no alternative but to get rid of them.

The British Government was going away. Even if we fought among ourselves they were going quickly. The only thing was that if we fought they could point the finger of scorn at us and say: "You wanted us to quit and you see the result."

He closed with an appeal to the people to use violence if necessary in self-defence and not do violence to others.

ARUNA ASAF ALI'S OPPOSITION

Mr. Keshkar, General Secretary, A. I. C. C., supporting the resolution said that the steps referred to in the resolution were taken after mature deliberation and deserved a fair trial.

Mrs. Aruna Asaf Ali who opposed the resolution was received with great cheering. She declared that after three and a half years of underground activity she had looked forward to a Congress session held to ratify a revolutionary programme and not to ratify a programme of constitutionalism. We should have met to-day to approve a complete abandonment of the path of compromise. (Cheers). She referred to Tilak, Gandhi and other personalities and said that revolutionaries like them had succeeded every time they came into conflict with orthodox Congressmen. Only recently had there been no victory of the revolutionaries.

Pandit Nehru's speech, she said, was a portrayal of the actual position of the Interim National Government. It was really neither National nor a Government and it was likely to cease to be interim. It was not national because according to Pandit Nehru there was a King's Party in it; it was not a Government because it had failed to deal with Bengal.

She welcomed Sardar Patel's forthright declaration that the sword must be met by the sword. She and others of her way of thinking had never subscribed to non-violence, but if the sword was to be used it must be used against the British.

JINNAH-LIKE SPEECH

Opposing Sardar Patel's resolution Hakim Abdul Jalil Nadvi of the Frontier Province, strongly criticised the spirit of Sardar's speech. He said it was Jinnah like, since it encouraged civil strife in the country. The Sardar had advised people not to depend on Government agency and protect themselves against aggression by others. The speaker said Congressmen were wedded to non-violence and fought the armed forces of the British by non-violent means. How then could they raise their hands against their own brethren? (Cheers). He complained that Sardar's speech advocated violence and said if Congress proposed to change its creed of non-violence let it be openly declared. (More cheers).

Shrimati Ram Dulari Singh opposed and Mr. Jagat Narain Lal supported the resolution.

VIOLENCE IN SELF-DEFENCE

Sardar Patel replying reiterated his conviction that the sword must be met

by the sword. Mahatma Gandhi had said that it was better to use violence than to be a coward. Non-violence, said Sardar Patel was a weapon which it was beyond the power of ordinary men to use and, therefore, he urged people to adopt violence in self-defence and only in self-defence, or in defence of neighbours. He gave this advice, because there was no Government at the Centre at present. The present Central Government during the transference of power was in a state of paralysis. (Laughter).

As regards revolutionary spirit, Sardar Patel said some people deceived themselves by imagining that they were bringing about revolution. This was like the dog in the fable which, while walking under a heavily loaded cart, imagined that the cart would not move if it stopped. (Loud laughter). Revolution could only be brought about by hard organised work.

He denied that by being in the Interim Government they were co-operating with the British Government. The British were quitting and were we co-operating with them if we helped them to pack their belongings? (Laughter).

In an appeal to Bengal, Sardar Patel said that that province had been his inspiration since childhood. It had given the lead to the rest of India, but he called upon Bengalis to close their ranks and help themselves and he assured them that the whole of India would then support them.

The resolution was passed.

INDEPENDENT REPUBLIC

The Congress passed the last resolution of the day on Acharya Narendra Deo's motion. The resolution declared the Congress stand for an Independent Sovereign Republic on the eve of the summoning of the Constituent Assembly. Acharya Narendra Deo was supported by Rao Saheb Patwardhan and opposed by Mr. Suresh Chandra Misra, and the resolution was adopted unanimously.

The House adjourned till to-morrow.

Flag Salutation

MEERUT Congress Camp, Nov. 23 (APD): Acharya Kripalani, Congress President, performed the flag salutation ceremony this morning in the heart of the Congress Nagar, where, besides members of the Working Committee and provincial Premiers and Ministers thousands of people watched the ceremony.

The function was marked by an impressive parade in which I.N.A. men, Desh Sevikas, Congress volunteers and frontier Red Shirts participated in I.N.A. band played on the occasion.

The Congress leaders, led by Pandit Nehru arrived at nine and took their position on the twelve feet high rostrum on which stood the tall enamelled staff bearing the tricolour. Acharya Kripalani stood on the top flight with Shah Nawaz Khan, and Mr. Nagar of the I.N.A. to his right and left. On the lower flight stood Abdul Ghaffar Khan, Babu Rajendra Prasad, Mrs. Naidu, Sardar Vallabhbhai Patel and Pandit Nehru.

The third flight was occupied by Mr. Jai Prakash Narain, Mr. Rafi Ahmed Kidwai, Pandit G. B. Pant, Mr. B. G. Kher and Dr. Pattabhi Sitaramayya.

The ceremony began with a salute given by the formation of I.N.A. men and other volunteers facing the rostrum. "Bande Mataram" was sung by Mrs. Sucheta Devi, wife of the Congress President and Mrs. Nardita Kripalani, grand daughter of Poet Tagore.

The Congress President attended by Pandit Nehru and Mr. Nagar inspected a guard of honour, while I.N.A. band played Azad Hind anthem.

The flag was unfurled by Acharya Kripalani amid great ovation.

Unfurling the flag Acharya Kripalani explained the significance of the flag and said it represented the sacrifice, sufferings and the ideal of 'Swaraj' cherished by countless number of people in this country.

"We have" he said "protected this flag so far against the oppressions of a foreign rule but hereafter it is not enough. We have to protect it against our own internal weakness and strife as also against international gangsters who are many and who would seize any weakness in us as an opportunity to rule over us."

"We are not imperialists. We have no aggressive designs and if at all there is any design it is only to spread the rich cultural heritage of our truth and non-violence."

HERFORD, Nov. 22 (Reuter): Fifty-thousand tons of wheat flour and oats will be loaned to the British zone in Germany by the United States Military Government to help meet the critical food shortage in the Ruhr and other areas, it was officially announced tonight.

CITY AND SUBURBS

To-day

Hindu: Magsar Shud 1, 2003
Muslim: Zilhej 29, 1365
Parsi: Khordad 22, 1316
Sunrise: 6-51 a.m. Sunset 6 p.m.
High tide: 00-29, 12-00.
Low tide: 06-22, 18-08

To-day's Engagements

KRISHNA GANA SABHA: There will be a music recital by Smti Val-kom Saraswati and party at 4 p.m. today at the S.I.E.S. School Hall, Matunga.

TOLSTOY'S ANNIVERSARY: Count Leo Tolstoy's Anniversary meeting at 9-30 a.m. today at Forbes Hall, near Congress House. Prof. P. A. Wadia will preside.

THREE ARTS: Jalsa at 3-30 today at Green's when Prof. Mahesh of Benares, the famous magician, will render thrilling items.

RECEPTION TO MORARJI: Khetwadi Peace Committee's reception to Home Minister Morarji Desai at 4-30 p.m. today at Union High School, Khetwadi Main Road.

D. G. T. HIGH SCHOOL: Old Students' Association Meeting at 9-30 a.m. today in the School Building.

SRI AUROBINDO CIRCLE: Dharshan Day celebrations at 4 p.m. today at Anand Vihar, Nair Hospital Compound, Bombay Central.

UNITED LODGE OF THEOSOPHISTS: Lecture on "Sleep and Dreams" at 6-15 p.m. today.

ADARGAN JASHAN: At Petit Fasal Ashkadeh, New Marine Lines, today at 4-30 p.m. Jashan Ceremony and at 5-45 p.m. Dasturji Bode will speak on "Zoroastrianism."

'D' WARD FORWARD BLOC: General meeting at 4-0 p.m. today (S.T.) in the office of "D" Ward Forward Bloc, R. L. Trust Hostel Bldg., First Floor, Opera House.

KHOJA SHIA ISNA ASHRI JAMAT: General meeting at 11 a.m. (S. T.) today at the Masjid at Palagali, Samuel St.

MUSLIM WOMEN'S MEETING: Public meeting of the Muslim Women of Bombay will be held under the auspices of the Bombay Provincial Muslim League Ladies Sub-Committee at Baig Mohamed Baug, today at 2 p.m. Mrs. Shafi Tayabji, M.L.A., will preside. The purpose of the meeting is to collect Relief Fund for Bihar victims.

YOUNG JOURNALIST DEAD: Mr. Vasant Gadre, the only son of the popular journalist, cine publicist and public worker, Mr. Anant Hari Gadre passed away on Thursday.

Mr. Vasant Gadre, who was 24 years old was the co-editor of "Nirbhed".

WEATHER NEWS FOR FARMERS: Forecast till Monday morning: Isolated light rain may occur in western Telungana, the Hyderabad Karnatak and the Bombay Karnatak.

Outlook for further 2 days: No appreciable change in weather is expected.

Obstructed
Breathing?

Let
CATAZOL
end your miseries



A few drops put inside each nostril will at once clear a stuffed-up nose and will make breathing comfortable. Soothing to the lining membrane of the nasal passages, it promptly reduces swelling and congestion and facilitates restful sleep by making breathing easier.



CATAZOL 'C' for ordinary use.
CATAZOL 'E' for strong effect.

GET IT TO-DAY

At all reliable chemists'

BENGAL CHEMICAL
CALCUTTA BOMBAY

Agents

ORIENTAL CHEMICALS LTD.
LEWIS & MASON
Princess St., Bombay No. 2.

Bribery Charge
FailsBombay Civil Supply Official
Acquitted

BOMBAY, Saturday.

Yogendra Nath Raj, Assistant Inspector of Civil Supplies, Bombay, who was being tried in the Esplanade Court on a charge of accepting illegal gratification from a member of the public, was ordered to be acquitted by Mr. Oscar Brown, Chief Presidency Magistrate, this afternoon.

The Prosecution had alleged that Yogendra Nath Raj demanded a bribe of Rs. 5,000 from D. C. Nazir, against whom a case under the Defence of India Rules was pending, to induce him to give evidence in favour of the latter. The Civil Supplies Inspector, it was stated, agreed to accept Rs. 500 (five hundred) as the "first instalment" of the transaction but was apprehended near the Victoria Gardens, Byculla, Bombay, while awaiting Nazir for receiving amount.

Acquitting the accused, the Magistrate observed that the prosecution story did not conclusively prove their case against Yogendra Nath Raj.

Two More Arrests
For Kalbadevi Havoc

At long last it looks as if the Police have finally succeeded in laying their hands on the gunmen that were responsible for the Kalbadevi shooting on September 14.

It took Superintendent Quilter and his team of Bombay's ace C.I.D. Officers an extensive nine-week country-wide hunt to get at their prey.

Two army deserters who are said to be the culprits have been arrested; one was arrested in Calcutta and the other in Ahmedabad. In the course of the arrests, the Police also made a big haul of arms and ammunition.

RACING TO COMMENCE IN
BOMBAY ON DECEMBER 14

Racing in Bombay will commence on Saturday, December 14, announced Maj. Guimilana, Secretary of the Royal Western India Turf Club.

The late beginning has necessitated running of a couple of mid-week meetings but the programme is appreciably well arranged to end by March next before the scorching summer heat sets in.

The following are the revised dates:—

WINTER MEETING: First Day—Saturday, December 14. Second Day—Wednesday, December 18. Third Day—Saturday, December 21 (Idar Gold Cup Day). Fourth Day—Thursday, December 26. Fifth Day—Saturday, December 28. Sixth Day—Wednesday, January 1. Seventh Day—Saturday, January 4 (One Thousand Guineas Day). Eighth Day—Wednesday, January 8. Ninth Day—Saturday, January 11 (Two Thousand Guineas Day). Tenth Day—Wednesday, January 15. Eleventh Day—Saturday, January 18. Twelfth Day—Wednesday, January 22.

BOMBAY RACES: First Day—Saturday, January 25. Second Day—Saturday, February 1 (Oaks Day). Third Day—Tuesday, February 4. Fourth Day—Saturday, February 8 (Derby Day). Fifth Day—Saturday, February 15 (Hospital Day). Sixth Day—Wednesday, February 19.

SPRING MEETING: First Day—Saturday, February 22. Second Day—Saturday, March 1 (St. Leger Day). Third Day—Saturday, March 8. Fourth Day—Saturday, March 15. Fifth Day—Saturday, March 22. Sixth Day—Saturday, March 29.

TODAY ON RADIO

SUNDAY, Nov. 24.

BOMBAY—1.

244 m. (1231 kc/s)—7-30 a.m. Song of Week 7-40 News (M) 7-50 News (G) 8-0 News (E) 8-15 News (H) 8-30 Vilayat Khan (Sitar) 9-0 Sumant Vyas 9-15 G. M. Durrani (Thumri) 9-30 R. N. Karkare 11-0 Film Music 11-30 Review in Hindustani by Habib Tanvir 11-45 Roshanara Begum.

12-45 p.m. News (M) 12-30 News (G) 12-55 D. V. Paluskar 1-25 News (E) 1-30 News (E) 1-40 Music 4-20 R. N. Karkare 4-45 Sumant Vyas 5-0 Azim Khan (Sitar) 5-15 Programme in Marathi for children 5-45 Air Quartet (Raag Barwa) 5-55 Locals 6-0 News (E) 6-10 News (H) 6-15 Chitrapat Sangeet 6-30 G. M. Durrani (Dadra) 6-45 Kannad Songs (Bhajans of Purandardas) 7-0 D. V. Paluskar 7-30 R. N. Karkare 8-0 News (M) 8-15 News (G) 8-30 "Dil Se Qareeb" Play in Hindustani by Noctanvi 9-0 News (E) 9-15 News (H) 9-30 B. B. C. News 9-40 Programme Parade 9-45 Orch. Concert (D'Amel's compositions) 10-0 Symphonic Hour

SOME MINISTER'S BROADCAST: The Home Minister, Mr. Morarji Desai, will broadcast to the citizens of Bombay in English and Hindustani from the Bombay Station of the All-India Radio at 9-30 a.m. today (Sunday).

Queensland Pile Up Big Total

M. C. C. Reply With 150 For 3 Wkts.

COOK UNBEATEN WITH 169
BRISBANE, Nov. 23 (Reuter): Queensland were all-out in their first innings for 400 runs.

At the close of play, the M.C.C. had scored 150 runs for the loss of three wickets.

Scores:

QUEENSLAND (1st Innings)

R. Rogers c Gibb b Bedser	66
G. Cook (not out)	169
W. Morris (run out)	4
Don Tallon c Gibb b Bedser	26
C. McCool c Gibb b Yardley	26
C. Mackay c Gibb b Edrich	13
K. Archer c Edrich b Wright	18
A. Young c Compton b Wright	53
V. McMahon b Smith	10
L. Johnston b Yardley	8
J. Ellis (hit wicket) b Yardley	3
Extras (1 bye, 3 noballs)	4

Total 400
FALL OF WICKETS: 1 for 111; 2 for 116; 3 for 161; 4 for 189; 5 for 209; 6 for 320; 7 for 355; 8 for 382; 9 for 396 and 10 for 400.

BOWLING ANALYSIS

	O	M	R	W
Bedser	32	7	83	2
Edrich	18	2	74	1
Wright	30	3	137	2
Smith	19	4	58	1
Compton	4	0	14	0
Yardley	6.7	0	19	3
Ikin	4	2	11	0

M.C.C. (1ST INNINGS.)

Hutton c Tallon b McCool	42
Washbrook st Tallon b McCool	40
Gilbo st Tallon b McCool	16
Compton (not out)	42
Ikin (not out)	9
Extras	1
Total for three wickets	150
Fall of wickets:—1 for 65, 2 for 97, 9 for 116.	

BOWLING ANALYSIS.
Ellis 10/0/51/0; Johnston 7/0/23/0; McMahon 4/0/6/0; Cook 1/0/6/0; McCool 13/1/35/3; Young 3/0/14/0; Mackay 1/0/13/0: (One leg bye).

AMERICAN COLLEGE OF SURGEONS ADMITS 8 NEGROES
NEW YORK, Nov. 22. (U.P.A.): The American College of Surgeons, which was accused last year of discriminating against Negroes in selecting members to-day announced that eight Negroes had been named for initiation in December.

Maharashtra Side In Bombay

BOMBAY, Saturday
A Maharashtra side met the C.C.I. in a one and a half day fixture at the Brabourne Stadium this week-end. Batting first the home side had scored 124 for the loss of Vijay Merchant and Dadyseth. Both Merchant and Modi crossed the 50 mark the latter being unbeaten with 56 to his credit.

The following are the scores:—

V. M. Merchant c Jadhav b Shinde	58
Dadyseth b Patwardhan	3
Modi batting	56
Lawyer batting	6
Madan Rajji, Khambata, M. M. Amersey, K. H. Jobanputra, Gajendrasingh, H. N. Kanga, V. C. Mashruwala and K. Laxmanan, to bat.	
Extra	1

Total (for 2 wkts.) 124

The following is the Maharashtra XII:
Sohoni (Captain), Shinde, Jadhav, Patwardhan, Rege, Chandorkar, Paranjpe, Venkatachari, Bhandarkar, S. D. Deodhar, Gundi and Gadkari.

DELHI FESTIVAL MATCH

As a result of a discussion between Mr. A. S. DeMello, President of the Board of Control For Cricket In India, and Mr. D. P. Thanavala, Hon. Secretary of the Bombay Cricket Association and Hon. Treasurer of the Board, it was decided to extend further the dates of the Delhi Festival match in view of the fact that Bombay's round is to be played out at the Brabourne Stadium on November 30 and December 1 and 2 of which the Board was not aware when fixing the dates. Now the Delhi match between "India in England", captained by the Nawab of Pataudi and "Rest of India", captained by Col. C. K. Nayudu, will be played on December 7, 8 and 9.

BOMBAY'S FESTIVAL MATCH

At the suggestion of Mr. D. P. Thanavala who thought that three days would be insufficient for the second festival match to be played in Bombay between "India in England" and "Rest of India", the President readily consented to allowing Bombay one additional day for its match, making it a four-day fixture. The final dates of the match will now be December 14, 15, 16 and 17. The selection of the "Rest of India" team, to be captained by Prof. D. B. Deodhar for the Bombay match, will be made in Delhi on December 7.

SUEZ, SOLE CONCERN OF FREE EGYPT

LONDON, Nov. 22. (A.P.A.): A Foreign Office spokesman said to-day that Britain hoped the defence of the Suez Canal would become the sole responsibility of Egypt after the Anglo-Egyptian Treaty of 1936 had been revised.

The spokesman declared that Sir Herbert Huddleston, Governor-General of the Sudan, who left London for Cairo on Thursday, was taking no new British proposals to King Farouk or Prime Minister Sidky Pasha. He was seeing them, the spokesman said, only as an official of both Governments.

GANDHI BLESSES OVERSEAS CONGRESS

LONDON, Nov. 23 (U.P.A.): Mahatma Gandhi has blessed the Indian National Overseas Congress through Rajkumari Amrit Kaur, Indian delegate to UNESCO, it is learned today. The president of the Overseas Congress told the U.P.A. London that he was planning a convention of the Congress to be opened by a personality of British ministerial rank.

MYSORE ROAD DEVELOPMENT SCHEME

BANGALORE, Nov. 22 (A.P.I.): The Government of Mysore has sanctioned a two crore scheme of building concrete roads in the State. This is part of the five-year Post-War Road Development Scheme approved by the Committee for Public Works and Transport which contemplates constructing 300 miles of trunk roads, constructing 2,000 miles of village roads, 500 miles of inter-village roads and 500 miles of deviation roads. The scheme is intended to promote developments of rural areas by bringing them within easy reach of markets.

NO BRITISH ANTHEM IN LAHORE CINEMAS

LAHORE, Nov. 23 (A.P.I.): Following a protest from Lahore students, two local cinemas which exhibit English pictures have decided not to run the British national anthem which was shown as an epilogue to every picture.

Last night, it is stated, a group of students demonstrated in one of the picture houses when the national anthem was being sung.

REDS TO ASSAULT CHANGCHUN

Republican Constitution For China

NANKING, November 23. (Reuter): A major Communist assault against the important Manchurian city of Changchun is reported imminent after heavy Communist troops movement recently, according to pro-Government Press dispatches.

A semi-official Mukden report said that some 100,000 Communist troops are massed near Tao Lai Chao, some 70 miles north-east of Changchun, and added: "Passenger trains for the last eight days have been used exclusively for troops transportation." The newspaper "Takung Pao" reported that Gen. Futsui, whose troops captured Kalgan in a lightning drive last month had been instructed to return to the front.

NEW CONSTITUTION
NANKING: China's first permanent Republican Constitution will be submitted to the National Constituent Assembly on Monday. Generalissimo Chiang Kai-Shek and 45 other members of the newly-elected Presidium reached this decision during a 25-minute session today.

Always Smoke

MAJESTIC OF MANCHESTER
MAJESTIC CORTADO DELICIOSO
MAJESTIC LA-CORONA
MAJESTIC SPECIAL PLANTERS
MAJESTIC SPECIAL WHIFFS
MAJESTIC BURMA CIGAR

MANUFACTURED BY
BOMBAY CIGAR CO.
HIGH CLASS CIGAR MANUFACTURERS,
POST BOX 3504, BOMBAY 4.

THE FAMOUS ASTROLOGER

Recipient of many Gold Medals & Certificates from Maharajas Judges and notables. Annual life reading monthly details Rs. 5. 3 questions Re. 1. (Horoscope or writing time required).
Pandit Kallyur M. Srinivasa Achariar Chandrika
2-B Eldams Road Teynampet P. O. Madras

MEN!...
for
skin-health
use
REXONA



Don't run away with the idea that Rexona is only a new complexion soap for ladies. It's an essential toilet soap for everyone who sets any value on skin-health, and is just the kind of fine, refreshing, invigorating soap that men specially enjoy. The great advantage of this fine, green, quick-lathering soap is that it is medicated with a soothing, healing skin-antiseptic called CADYL, and Rexona's profuse quick-starting lather immediately carries this health-making Cadyl deep into all the pores of your skin—where skin troubles and skin blemishes most frequently start. Your whole skin is thus soothed, purified and as well as cleansed.

You can understand from this how easily skin-health can be encouraged, and how fully skin-health can be protected, when Rexona is used regularly. So start using this green, quick-lathering medicated soap today—and keep on using it. N.B.—It's a point worth remembering that skin-health is the basis of skin beauty. And a man has as much right as a woman to take pride in having a fine skin.



REXONA FOR BABY: The same soap that father uses is ideal for Baby, so gentle is its protective lather. Bathe Baby with Rexona, and let Cadyl soothe all slight skin irritations, give protection from chafing and soreness.

★CADYL, in Rexona, is a special compound of antiseptic, healing and nourishing oils that have a powerful influence on the health of the skin. The soothing and protecting action of Cadyl is scientifically recognised and recommended.

USE REXONA OINTMENT for cuts, sores, eczema, ulcers, pimples, rashes, blisters, ringworm, blackheads and all skin blemishes. Though supplies are limited, most dealers have a few of the famous triangular tins.



he's learned the LIFEBOUY habit too!

He is learning a lot just now, but nothing that will stand him in better stead than the daily habit of using Lifebuoy Soap. His mother can be proud and happy that her lessons have given him protection against "dirt-danger"—danger which is everywhere ready to attack the unguarded.

Lifebuoy is more than a good soap—it's a good habit

No Power Politics, But Harness Power For Greater Service

Present Orgies Of Provocation And Retaliation Will Annihilate Both Hindus And Muslims

(Continued from Page 10)

Committee, there was no sign of either depression or frustration. What we saw was a new and surging life everywhere. The leaders' march to Simla to negotiate with a Government that had boasted that the Congress was crushed, was a triumphant march, and not the march of the defeated and the humiliated. Then came the elections, central and provincial. Nobody had any doubt about the results. Those who had seen no wisdom in Congress politics lost no time in coming back to the fold and offered themselves for Assembly seats and positions of power which they thought might soon be available. They did not want to be left behind. They hurried back to the fold and were accepted too!

The elections proved that the nation's faith in the Congress had increased. Those who had fought and suffered triumphed. They had their reward. But many of those who had striven most and suffered most were no more with us. They paid for their patriotism with their precious lives. To-day when we are assembled to take stock of the past and shape policies for the future, let us not forget to pay to the memory of these brave soldiers in the national struggle, whether known or unknown, our humble tribute of honour and respect. They suffered that others may enjoy. They died that others may live.

The Simla Conference And After

The members of the Working Committee were released in June 1945 in pursuance of change in the policy of the British Government. The Viceroy called a conference at Simla of representatives of the main political parties to discuss the formation of a National Government at the Centre. The Conference failed because it was not allowed to function. The Viceroy chose to yield to the fanciful demands of the Muslim League even though he did not think them fair and reasonable. The League leader would not allow any non-League Muslim, even a non-League Muslim, a nominee of the Viceroy, to be included in the Cabinet. It was difficult to understand why the conference was ever called at such expense and trouble. There was disappointment and anger in the country. Many asked, how could those pledged to the 'Quit India' resolution consent to a conference called on the basis of the present reactionary constitution. But a satyagrahi is slow to fight and quick to come to terms when he sees an opportunity for a peaceful and honourable solution. If his fundamentals are conceded, he is willing to sit at the table with his opponents to discuss matters. Moreover, at this time the food problem was becoming acute and it was expected that a National Government could tackle it much better than the bureaucracy that had so woefully bungled in the past. The country also needed a period of quiet and rest to take stock of the national situation.

The Simla conference failed, but the British Government announced that soon they would devise some other workable plan for the solution of the Indian problem. The British bureaucracy is a slow-moving machine. Moreover, the British always work for time. A favourable turn in the home of international situation may enable them to avoid inconvenient commitments. However, there was no favourable turn. The general elections in England went against the reactionary Tories. Labour came in power with an overwhelming majority. The International situation was charged with dangerous possibilities. India was the weakest spot in the Empire. A solution was called for. A roving Parliamentary Committee came for the purpose of study and inquiry. On its heels came the Cabinet Mission headed by the Secretary of State for India, Lord Pethick-Lawrence. After a series of discussions with leaders of the main political parties, the Cabinet Mission announced their plan, in their Statement of May 16th, for the convening of a Constituent Assembly to frame a Constitution of a free and United India and for the establishment of an

Interim Government at the centre.

The history of the weary negotiations that went on for nearly three months in Delhi and Simla is too well known for me to repeat here. The net result was that though the plan for the Constituent Assembly was accepted by the Congress and League no Interim Government could be formed at the centre. The League leaders were so disappointed at the refusal of the Viceroy to invite them to form the Government without the Congress, that they afterwards announced that the Muslim League would not participate even in the Constituent Assembly. The Viceroy, therefore, in consultation with the British Cabinet, decided to invite the Congress as the majority party to form the Interim Government. The task of bringing the Muslim League in was wisely left to the Congress. The Congress accepted the offer and the President, Pandit Jawaharlal Nehru, contacted Mr. Jinnah. But as usual nothing could be gained from that quarter. The Congress was therefore constrained to accept office in September, 1946.

Soon the Viceroy began talks with the League leaders on his own initiative, without the consent of his colleagues in the Cabinet. Such a procedure was not contemplated. The offer made to the Congress was unconditional. Nevertheless, the Congress, always willing and anxious for unity, did not object. Through the Viceroy the Congress and the League resumed negotiations. The result again was failure. However, in the end the League accepted the Viceroy's invitation to nominate five out of fourteen members in the Interim Government. Thus the League representatives are today in the National Government working as colleagues with our own representatives. It is hoped that facing the same difficulties and solving the same problems, a workable unity will be evolved that will carry us over these troublous times.

I believe that if the Congress had not taken up the challenge of British imperialism in August 1942, we would not be occupying the position we do today. Nor indeed would the Muslim League and other minorities, though some of them may not like to admit the fact. True we have not yet achieved our goal of Purna Swaraj. But our representatives and leaders have broken into the citadel of power. This is not the end of foreign domination, but it is surely the beginning provided we know how to utilise our opportunities. However, even when we have achieved our goal of complete independence we must not think that our task is done. National liberty is precious indeed. It is the very breath of a nation's life. But however important, it is a negative achievement—a removal of external shackles. It is merely the hindrance of a hindrance. It is quite possible that when an individual's shackles are removed, he may use his newfound freedom to his own injury. If we are wise we will not rest content merely with the removal of external restraints, but will so order our affairs that the freedom we gain is translated into concrete good to our people. This means that our revolutionary zeal, even while it destroys the old order must constantly achieve creative expression in constructive activity.

This constructive effort should be nothing for us. Our revolutionary movement, based as it is on non-violence, is unique in history. Usually political revolutions have aimed at the destruction of the old order. This strategy has been designed to capture power. All constructive effort to remould the nation's life has been done after the old order was completely destroyed and power captured. This process has inevitably led not to one but a series of revolutions before things could settle down and constructive effort begun. Not often, the process has led to civil war and ultimately to dictatorship. Both civil war and dictatorship have a tendency to defeat the aims of a revolution. It was so in the French and Russian revolutions.

The Congress under Gandhiji's lead has avoided over-emphasis on mere

destruction or on the capture of power. It has, on the other hand, laid great emphasis on constructive programme. Its destructive and constructive programmes have been worked side by side for the last 26 years. Indeed, for Gandhiji the only effective preparation for civil disobedience is the intensive carrying out of the constructive programme. Now that Congressmen are at the helm of affairs in many provinces, and even at the centre we have some sort of a national government, it should not be difficult to intensify our effort and realise the full possibilities of the constructive programme as enunciated by Gandhiji and accepted by the Congress.

Democracy And Non-Violence

The content of our Swaraj has been getting clearer and clearer for us as our national struggle has progressed. Long ago we decided against the tactics of mere destruction and capture of power. We therefore discarded the use of the pistol and the bomb. We decided that our revolution must be an open conspiracy and it must progressively bring in the masses. It must therefore necessarily be non-secretive and non-violent. A revolution brought about by the masses and that non-violently implies democracy. Our Congress organisation has a democratic constitution. As a matter of fact, if democracy is to be real and effective, and not merely formal and institutional, it must be based on non-violence. And non-violence, if it is not a mere form of lip-expression, must necessarily lead to democracy. Non-violence and dictatorship are contradictory. We cannot today change this democratic character of the Congress, nor will it be desirable to do so. Let it therefore be clear that we are pledged to political democracy and our Swaraj shall be democratic. It is not the rule of an individual however great or a family however glorious. Nor shall it be the Swaraj under one particular caste, creed or class. It shall be the rule of the people, by the people, for the people.

We have seen that political democracy the world over, tends to become a mere form, if it is not broadbased on some sort of economic equality. The democratic note ceases to have much meaning in a society where there are great inequalities of wealth. We know that the smaller countries of Europe, like Norway, Sweden and Denmark, enjoy a more real democracy than the big capitalist countries, for the simple reason that their democracy rests on a large measure of economic equality.

But economic equality may be of the communist order based on centralised big industry, or it may be democratic and based upon a fair degree of decentralisation. I believe that economic system rests exclusively on big industry, inevitably leads to the concentration of power in the hands of a few. It leads to bureaucratic and dictatorial exercise of power. The rulers in that case not only regulate the political but also the economic life of the people. If political power has a tendency to corrupt the holders of power, this tendency is doubly increased by the combination of political and economic power in the same hands. Capitalism killed democracy because the capitalist class wielded, directly or indirectly, political power. Communism puts in the hands of the political dictator and bureaucrat the entire control of economic power. Herein lies as great a danger to democracy as under capitalism.

Decentralisation Of Industry

Therefore, if democracy is to survive, it must discover a means of avoiding concentration of economic power in the hands of the ruler or rulers, however selected or elected. Even a political democracy can be a dictatorship if there are no spheres of free activity left to the individual. The historical role of the Congress in the economic field has been its bold advocacy of decentralised industry. Ever since the Bengal partition movement, our political thinkers have stressed the importance of reviving village and cottage industry. After Gandhiji's ad-

vent in Indian politics, this advocacy has gained emphasis and has been translated into a concrete programme of national reconstruction. We have therefore at this stage clearly to define the content of our economic Swaraj which must be in the direction of as much decentralisation as is possible under the present circumstances. Nor under the present circumstances. Nor may we forget that decentralisation alone will help effectively to solve the problem of chronic unemployment of the vast majority of our agricultural population.

The Congress appointed in 1939 a Planning Committee under the Presidentship of Pandit Jawaharlal Nehru. This Committee has been at work for several years. It has collected facts and figures. It is time that its labours are utilised. But these cannot be utilised unless the Congress makes up its mind as to what industries are to be centralised and what decentralised. Unless that is done each province will go its own way. I am afraid that already there is a kind of competition even among the Congress provinces in the field of big industry. Each province wants to introduce as many mills and factories as possible. We had thought that the cloth industry was the one most eminently suited for decentralisation. But even here each provincial government is vying with the other to set up new cloth mills. Some people believe that in the present state of scarcity of cloth all means of increased production must be utilised. They however fail to see that this necessarily creates new capitalist vested interests. As a khadi worker I believe that with less capital and less effort and in a shorter time more can be accomplished by a systematic encouragement of the charkha and the handloom than by opening new mills. I have taken the example of the cloth industry. But it is time that we took counsel among ourselves and decided what industries might best be worked on centralised and what on decentralised basis.

When I talk of decentralised industry, I do not necessarily mean the application of mere hand power. Electric power may well be utilised for increasing the scope and efficiency of the worker in his own home and village. That this decentralised industry will eliminate periodical waste of national wealth consequent on industrial conflicts, strikes and lock-outs, is too obvious to be mentioned. To the extent these conflicts are avoided, there is good neighbourliness among the people. This decentralised industry may be organised on a co-operative basis. There should be production and distribution co-operatives. If production co-operatives are not immediately possible, distribution co-operatives can certainly be started by public bodies and the provincial governments. The village worker does not find so much difficulty in producing goods as in marketing them.

Agriculture And Our Food Problem

Our agriculture too must largely follow the pattern of decentralised industry. It must chiefly consist of peasant proprietorships, with a provision that no plot shall be sub-divided, whether on account of inheritance, debt or any other cause, beyond what would maintain a village family. Decentralised industry and agriculture must supplement and complement each other. The latter too should be managed, as far as possible, on co-operative basis, both for farming and marketing purposes.

The Congress is pledged to the elimination of the middleman between the tenant and the State. In the U.P. an official Bill will soon be introduced in the legislature for the abolition of the Zamindari system. A committee has already been appointed to draft a Bill on the lines of the resolution which has been passed by the U.P. Legislature. It is hoped that the bill will have a smooth passage. The zamindars should have no objection as the Bill provides for adequate compensation.

The food problem which assumed

(Continued on Page 12)

Dr. B. N. DESAI, L. M. & S.

HYDROCELE SPECIALIST, WHO.

WITHOUT OPERATION

Cures Hydrocele at one sitting in 15 minutes, has temporarily changed his consulting room from Sardargrah Hotel, to INVANHOE BUILDINGS, Backbay Reclamation, 4th Floor, Fort. Phone No. 27390.

KRIPALANI'S CALL TO PRINCELY ORDER

CONGRESS WILL NOT TOLERATE DOUBLE-DISTILLED SLAVERY IN STATES

(Continued from Page 11)

dangerous proportions during the War continues to be our great concern even to-day. We are still dependent on what foreign countries may choose to dole out to us. This dependence on the foreigner must be eliminated where the most primary needs of existence are concerned. With appropriate agricultural reform it should not be difficult to feed the present population of India and any immediate increase. Our agricultural production is extremely low. The best plan to avoid famine and the threat of famine in the future is to divide the country in such agricultural regions or units, big or small, as would be self-sufficient so far as the essentials of human nutrition are concerned. Care must be taken that these regions produce what may constitute a scientifically balanced diet. The health of our agricultural population, the back-bone of our nation, cannot be improved unless the peasant has two square meals a day consisting of food which is properly adjusted to form a scientifically balanced diet. Proper food is the first condition of rural health and hygiene. In the matter of balanced diet more research is needed. But enough has been done, thanks to Gandhiji's efforts, to make a useful beginning.

At the Centre we have to-day our esteemed leader Babu Rajendra Prasad, a careful and conscientious Minister in charge of the Department of Food, and I have no doubt that he will not only enable us to tide over our present difficulties, but ensure such arrangements for the future as would never oblige us to go begging for our food at foreign doors.

If democracy in the modern world is not possible without a considerable economic levelling up and down, it is no less inconsistent with international rivalries resulting in periodic global conflicts. In war there is always a concentration of power. War increases the power of political bosses and bureaucrats. Civil liberties are curtailed. The rights of free association and free expression of opinion, whether on the platform or through the press and the radio, are greatly diminished. Modern wars tend to be global. Few countries can keep their neutrality. Even in neutral countries the fear of war diminishes civil liberties and increases State control. If, therefore, democracy is to function properly and fully, international strife and war must yield place to mutual good-will and co-operation. However this is a problem which cannot be solved by the attitude of a single nation towards war. As long as there are empires, whether fascist or democratic or socialist, war must remain the only means of settling international rivalries. I have said Socialist empires. It will be objected that socialism and imperialism are a contradiction in terms. But so also are democracies and imperialism. And yet we have imperialist democracies. Like democracy socialism can in practice be consistent with political and economic imperialism. Bolshevik Russia has yet to convince the world that it has abandoned the Czarist policy of nibbling at its neighbours. The Socialist Government of England shows no convincing signs of relinquishing its hold upon its imperial possessions. What steps have been taken in India are halting and tardy and give rise to a suspicion that they are more due to the international situation than to any genuine desire to shed imperialism.

No Exploitation

To sum up then, the historical evolution of our freedom movement, pledged as it is to non-violence and the good of the masses, demands a social order free from exploitation, functioning democratically and turned to international co-operation and peace. Such a society will be in consonance with the highest ideals of the age and time we live in. The Congress under Gandhiji's lead has been working for these objects. Now it must define the objects more clearly and work more consciously towards their realisation and utilise its newly acquired power towards that end.

To-day we have some kind of a national government at the centre and provinces have their popularly elected governments. In a short time we shall be assembling to form a new constitution for India. Freedom, if not achieved, is surely in sight. The British can no longer deny it to us, whatever their intentions. If to-day we miss our goal, the fault shall be ours. It will be due to the mistakes of commission and omission we make at this critical juncture. The greatest danger to a patient is not when

the disease is active but when he is convalescing. The doctor's vigilance is relaxed and he has to take care of himself. We are in that critical condition; and the worst of it is that our enemies are clever and vigilant. The greatest strength of British imperialism in India is that it has been possible for it to carry out its nefarious designs through the instrumentality of the Indians themselves. India was conquered by Indian money, Indian resources, Indian soldiers and often with Indian brains. Our tragedy has been our divisions and differences and a tendency to subordinate larger national interests to those of caste, creed and party. We give to the smaller units the loyalty that is due to the whole. Herein lies our greatest weakness.

Of all the political virtues, unity is the greatest and the most important, provided this unity is not superimposed by force but is natural and spontaneous. In this the British excel not only the Indians but also other European nations. At every critical moment of their history, the British have ignored religious, party and class differences. Even as early as the 16th century when sectarian differences led to religious wars and the Catholic hated the Protestant more heartily than either of them hated the non-Christian, as soon as the English shores were threatened by the Spanish Armada sent by a Catholic Emperor English Catholics, even though persecuted, stood shoulder to shoulder with their Protestant countrymen to repel the foreign invasion. This has continued up to the present time. In the last war, the Socialists had no hesitation to work under reactionary, snobbish, caste-ridden Churchill, when the national emergency made it necessary for them to do so. But in India small differences produce unbridgeable gulfs. Common points are forgotten, petty disagreements over-emphasised. We must, if we have to live and progress as a nation check this inherent centrifugal tendency.

At present the greatest danger to our freedom are the communal differences, specially between the two major communities, the Hindus and Muslims. The foreigner has taken the fullest advantage of these in the past. To-day he finds it his last trump card. He is playing it cleverly and subtly. It is unhistorical, unscientific, unethical and unnatural to think that the Hindus and the Muslims are two nations. Their interests, social political and economic, are identical. Their common points are innumerable. Their differences can be easily counted and are only skin deep. The foreigner cannot distinguish the Hindu from the Muslim except by the accident of dress, and that too only if he is familiar with sartorial differences which change from province to province. India, outside India is considered one whole. No conqueror ever thought himself safe until he had brought the whole of it under his sway. No native ruler ever thought his kingdom complete and rounded off until he had established his hegemony over the whole of this ancient land. Only those periods of Indian history have been most productive when the whole of India was united under one Government, whether it was under the ancient Maurya and the Gupta dynasties or again under the Moghuls.

Even though the present alien rule has dwarfed Indian genius by an unnatural system of foreign education and the denial of all opportunities of initiative, yet by the mere fact of uniting India under one common misrule, it has released the creative energy of the nation in various fields of thought and action. There has been an Indian renaissance. To think of India then as divided into two nations, Hindu and Muslim, is retrograde and reactionary. It is dividing what nature and history have united. I have my own grand-nephews and nieces in Sind who are Muslims. They love me as well as do my Hindu grandchildren. I cannot imagine that I as a Hindu am an Indian and they as Muslims belong to a different nationality. One of them, a pretty little bride, wrote to me recently thus: "We offer you our sincerest congratulations on your attaining 'the highest honour which any Indian can aspire to.' May you long adorn the Congress Gadi with distinction and service. We are, of course, staunch Muslim Leaguers, but we pray that here should be a rapprochement between the Congress and the League." (Quotations mine).

The Third Party

In this connection I would like to repeat to Indian Muslims the words

of my predecessor in office. In his presidential address the Maulana Saheb said: "Do we, Indian Muslims, view the free India of the future with suspicion and mistrust or with courage and confidence?... No present declaration for the future, no constitutional safeguards can be a remedy for our doubts and fears. We are then forced to tolerate the presence of a third power. This third power is already entrenched here and has no intention of withdrawing, and if we follow the path of fear and suspicion, we must need look forward to its continuance. But if we are convinced that for us fear and doubt have no place, and that we must view the future with courage and confidence, then our course of action becomes quite clear. We find ourselves in a new world which is free from the dark shadows of doubt and vacillation, inaction and apathy, and where the light of faith and determination, action and enthusiasm never fails". To this as a student of history I would only add that it was not want of faith and determination that made Islam great. To-day in India the Muslim League works in fear and suspicion and infects the whole Muslim community with it. When Muslims came into India from beyond the mountains, they came only in their thousands. They were not afraid of the teeming millions of Hindus. They came in the might of their faith and enthusiasm. To-day they form a fourth of the population. It is wrong to say that they are a minority. As the Maulana Saheb rightly put it, "In the texture of Indian politics nothing is further removed from the truth than that the Indian Muslim occupy the position of a political minority. Politically speaking the word minority does not mean a group that is numerically smaller and therefore entitled to special protection. It means a group that is so small in numbers and so lacking in other qualities that give strength, that it has no confidence in its own capacity to protect itself from the much larger group that surrounds it.... Thus this is not a question merely of numbers, other factors also count.... In four out of eleven provinces, there is a Muslim majority. If British Baluchistan is added, there are five provinces with Muslim majorities. Even if we are compelled at present to consider the question on the basis of religious grouping, the position of the Muslim is not that of a minority only. If they are a minority in seven provinces, they are in a majority in five. This being so, there is absolutely no reason why they should be oppressed by the feeling of being a minority".

I therefore hold that a Hindu who believes a Muslim to be an alien not only does wrong to his religion but is an enemy of the freedom and progress of India. On the other hand, if a Muslim who is flesh of our flesh and bone of our bone, believes and acts as if he were an alien on Indian soil, he does equal harm to his community and to the nation. We have almost everything in common except religion which should be a personal matter. To fight on questions of faith is the way of a barbarian. I know the present fight between Hindus and Muslims is not a religious fight. It is purely a communal conflict. It has nothing to do with political or economic issues that concern the masses of both the communities. The masses act as tools in the hands of the clever, and often, unscrupulous politicians. But whatever the cause, we must recognise the fact of the existing tension and bitterness, and steer our course so as to avoid any major conflict.

Communal Conflicts

I have already in my public statements made after my election, said that the Congress must yield to the demands of the minorities. Muslim or any other, but not at the expense of the good of the nation. Such yielding in the past has largely been responsible for our present troubles. Also when facts are conflicting and confusing, it is best to fall back upon basic moral principles. Some compromise on principles may be made only when there is no doubt about facts. The basic principles involved in the communal conflict are those of nationalism and democracy. Nationalism historically is a higher principle than communalism and democracy higher than sectional domination. In whatever, therefore, we do we must not allow the communal and undemocratic principles to triumph over nationalism and democracy. Viewed thus, I have no doubt that the Congress was wrong in accepting separate electorates which are anti-national and undemocratic. I believe much of our present trouble could have been avoided had we

boldly refused to accept the undemocratic and anti-national principle of separate electorates. The communal conflict has today assumed not only a serious but a vicious aspect. It is quite possible that to avoid immediate trouble we may accept principles that cut at the root of nationality and democracy. If we do so, we shall not only be betraying the nation, but ultimately the Muslim and the other communities. I hope our elders will guard themselves and the country against being coerced or cajoled into making any anti-national and undemocratic compromises in the future.

I was recently in East Bengal and Bihar. It would be criminal for me to mince matters. It would be a dereliction of public duty. Those who were responsible for the tragedy in East Bengal had given the masses an idea that Pakistan could be established by force—"Larke Lenge Pakistan, Marke Lenge Pakistan". If once the idea enters into the mass mind that the communal problem can be solved by force, it will be an evil day, not only for India but for all the communities concerned. Non-violence is a new creed. It may not be over-burdened. It can in the present circumstances, succeed if there is some kind of restraint observed by the two parties in the conflict. And if one party uses extraordinary and unconventional weapons, the other party too, in sheer self-defence, will be obliged to use the same weapons. Those who preached mass conversions, forcible marriages, etc., were playing with fire. I know as a matter of fact that Muslim priests officiated at this diabolical use of violence and coercion. I would repeat here what I said in one of my statements on East Bengal after my return from there. "Some people seem to think that loss of life is the greatest calamity that can befall a human being. But the greatest calamity for honourable people is to be obliged to forswear their faith at the point of the pistol. If all the people forcibly converted and all the women abducted and forcibly married had been done to death, in my opinion, that would have been a lesser tragedy than their yielding to force." I am an absolute believer in non-violence. But if the strain that was put on people in East Bengal had been put upon me, I do not know what my reflex action would have been. If sensitive and educated individuals are liable, under extreme provocation, to yield to undesirable reflexes, much more so are groups. Whoever therefore preaches, sanctions, encourages, or uses violence, specially of the sort that was practised in East Bengal, be he an individual or be it a group, party or community, does the greatest disservice to the nation. He works against humanity. If we must run at each other's throat let us do so cleanly and bravely, as befits men, and not in gruesome cowardly ways which degrade us to the level of beasts.

Retaliation And Reprisal

If I must warn communities against the use of initial violence to settle their differences, I must warn them no less against the use of violence by way of retaliation and reprisal as was the case in Bihar. Two evils do not cancel each other. And these reprisals and retaliations fall on innocent victims, even if the original attack was against those who really had done wrong and deserved punishment. But as a matter of fact in communal violence, whether provocative or retaliatory, only the poor and the helpless suffer. The authors of the trouble always manage to go scot free. In civil strife, as in war between nations, the undisciplined and diabolical use of violence will succeed only in producing the equivalent of the atom bomb which will annihilate both Hindus and Muslims.

The Central Government failing to interfere in Bengal, the provinces became virtually independent. The neighbouring province of Bihar under the circumstances was entitled to protest against what happened to the Biharis in Calcutta. The Bihar Government would also have been entitled to warn the Bengal Government against the probable repercussions what was being perpetrated against the Hindus in East Bengal with what looked almost like the connivance of the Government. The Bihar Government should have made it plain to Bengal that the Hindus in Bihar were profoundly agitated over the fate of their coreligionists in Bengal and that with the best will in the world the Government might not be able to control the situation if the feelings of the peo-

(Continued on Page 13)

New Social Order Free From Exploitation

BRING BLESSINGS OF SWARAJ TO MAN IN THE STREET

(Continued from Page 12)

ple were strained beyond a certain pitch. The Hindus of Bihar should have agitated and insisted upon their Government to take up that position. That would have been the proper and the constitutional way. If the Centre fails to make itself responsible for internal security in the provinces, I am clearly of the opinion that popular Governments in the provinces must take up such matters with each other in future. If they do so they are likely to arrive at a better arrangement than if the communities take the law into their own hands and indulge in reprisals.

Violence is ugly and futile in any case, but the unorganised hysteric violence of the mob is worse than futile. It is fatal to the very cause on whose behalf it is invoked. I am afraid that if the present orgies of provocation and retaliation continue, the Muslim League leadership will soon be unable to control followers, even if it should decide to. And so might the Congress, though the Congress leadership has done its best to save the people from this hysteria violence. If that happens then Indians will be divided into two armed camps of communal fanatics and the Britisher will stand guard over them both with his bayonet. The day of India's freedom will be indefinitely postponed.

Mutual Toleration

If we are to be worthy of freedom we must learn to live together and respect each other's sentiments. Hindu and Muslim minorities are scattered all over this country. No amount of police or military protection can permanently and effectively protect them from the wrath of the majority communities if the latter lose all sense of moral obligation towards them. If no Hindu's life, property and honour are safe in a Muslim-majority area and no Muslim's in a Hindu-majority area, then civilised life becomes an impossibility. Even Mr. Jinnah's dream of Pakistan, though it has made the problem what it is, holds out no prospect of its solution, for it leaves the minorities where they are. Did his scheme envisage a total and wholesale transfer of populations and the concentration of all the Muslims in India in one compact territory, so that no Hindu, Sikh, Christian or Parsi is left in the Muslim State and no Muslim left anywhere else in India, the scheme might at least have the merit of being a logical solution of the problem, however costly, tragic and inhuman it might be to carry it out. Even if the Muslims must have a theocratic state of their own, they cannot be allowed to impose it on Hindu, Sikh and other minorities in their territory. These minorities have at least as much right of self-determination as the Muslims claim for themselves in India as a whole. Nor can the rest of India be reasonably expected to harbour large sections of population in its midst who openly repudiate their citizenship in that state. If the Muslim League claims Pakistan on religious and communal grounds, let it face all its implications and not try to eat the cake and yet have it. This is a terrible solution as detrimental in the long run to the Muslim interests as to the Hindu, but it is a logical consequence of the communalism with which the League is infecting its followers and which is making a common civilized life difficult. But in no case must we allow the poison of communal strife further to disintegrate our national and corporate life. In no case must we allow ourselves to be bullied and black-mailed by a section of the population into sacrificing the just rights of the others.

I hope however that the leaders of the fanatics among both the communities will have more sense and humanity than to take recourse to desperate and mediaeval remedies. The problem is easy of solution if only we accept the obvious fact that if there are two nations in India, they are the exploited and the exploiting of both or all the communities. The Hindus and Muslims have a common enemy, and that is poverty, disease, and ignorance. If only we realize what we really are, there need be no quarrel between us.

I have laboured this point at

length, because this is the greatest stumbling block in our path to freedom and progress. Even at this late hour I hope, now that the Muslim League is in the Central Government and shares responsibility with the Congress, the orgies that were enacted in Calcutta, East Bengal, Bihar and to a lesser degree elsewhere, will be nightmares of the past. We shall write anew on a clean slate of brotherly love and co-operation as children of a common motherland.

Indian States

If the Hindu-Muslim question gives us a headache, the Indian States' problem is no less distressing. Like the communal, the State question is easy of solution, if we think in terms of India and not in terms of any section or community. The princes must realize that India cannot be half free and half slave, and that in a free India they cannot exist and carry on as they do now. Their power today is buttressed by the foreigner who misuses them for his imperial purposes. Where his purpose is not served, he treats them with scant courtesy. The Indian princes have to adjust their conscience to the dictates of the political department. Those who might be trustees of their people's welfare have become puppets of a foreign power. Under such circumstances, their high-sounding titles, their paraphernalia of ancient pomp and pageantry appear ugly, empty and ridiculous. Their lavish personal and family expenditure on their fanciful and very often harmful wants impoverishes the already starving masses who are denied even the rudimentary rights of citizenship.

The States people have to tolerate a double-distilled slavery. The masters who harass them are themselves slaves. But these masters seem to like their chains because it enables them to live in ignoble ease and luxury. If they only knew their real self-interest, they would, instead of relying upon the precarious help of a swiftly fading imperialism, put their trust in the affections of a free, happy and prosperous people.

Canker Of Untouchability

No less menacing to the freedom and progress of our nation is the canker of untouchability. It mainly affects the Hindu community. But it is such an anachronism and so inhuman that its continuance is bound to poison the whole of our national life. Our demand for freedom and equality loses much of its point when we tolerate within our own society the most galling and the most humiliating form of inequality. That in European lands and white colonies we should be considered and treated as untouchable is, I believe, Nature's revenge and moral retribution for breaking one of her fundamental laws, that of human equality. I believe that the reformer has done enough to rouse the conscience of the Hindu community against this evil to entitle the law to set up its machinery for its removal. The provincial Governments must penalise all public exhibitions of untouchability. No public place, be it a road, club, a place of recreation or instruction, or a place of eating, should be closed to our Harijan brothers. Also, I think, provincial Government can and should legislate that wherever the majority of worshippers in a particular temple desire the same to be opened to the Harijans, it shall be so opened. In every other way the Harijans should be encouraged to take their rightful place of equality with the so-called caste Hindus. There should be perfect equality. Personally I believe in a classes and casteless society brought about by non-violent means, for violence is bound to create new castes and classes. They originated with violence, physical and psychological. Equality and democracy are synonymous with non-violence.

Constituent Assembly

We shall soon be meeting in the Constituent Assembly to frame a constitution of free India. It will be a democratic constitution and will be federal in character. We may not however forget that, in the administrative as in the economic field, centralisation, more than is absolutely necessary, is inimical to liberty. It

is good, therefore, that the provinces in free India shall have the maximum autonomy consistent with external and internal security. But some of our provinces are each as big as a country in Europe. There may be over-centralisation in the administration of the provinces, which too we must avoid. Long ago, how long history does not record, the Indian genius worked out the village and local panchayat. It remained our fort through many a turbulent period. Kings and dynasties fought and failed, empires rose, ruled, misruled and disappeared but the villager's life maintained its even tenor, away from the din of battle and the rush of rising and falling empires. He had a village-state which protected his life and property and made civilized life possible. Progressively, we must delegate to the village panchayats judicial powers in petty criminal and civil cases; the local police too might be put under the charge of the panchayat. If we build upon this village unit of self-government, rehabilitate it to the altered conditions of to-day, we shall be working in consonance with the genius of our people. This is the natural and the easy way. Merely to copy the West should not be our object. We may also not forget that the West has made, more specially in the big countries, democracy complex and expensive. West has evolved the official red-tape which makes the democratic machinery cumbersome and slow-moving. All these drawbacks we must try to avoid in the new constitution that we may devise.

Our judicial system must be simple and effective. The law's delay and expense and complicity must be avoided. Also there must be ample provision made for the enjoyment of civil liberties. They must be protected even from the arbitrary action of a democratic and representative government. We may not forget that power corrupts even the patriot in office. Ample provision, consistent with the larger interests of the country and the masses, must be made for the protection of minorities. Their language and culture must have free scope for development. There must be absolute tolerance in matters of faith and religion. Every individual and every group must be free to propagate his and its ideas, consistently with the maintenance of peace and public morality.

India And The World

The Congress has for many years taken keen interest in international happenings. These affect us and today no country can for long remain indifferent to what is happening elsewhere in the world. With our national struggle based on non-violence, we have naturally always stood for the international disarmament, peace, co-operation and open diplomacy. Through our sufferings we know what aggression means to a subject people. The hard cruel strokes of foreign domination have taught us to value international peace and goodwill. These lessons learnt in adversity, we hope we shall not forget in happier and more prosperous times when we have achieved full freedom.

We believe in a new world order based upon goodwill and co-operation. We believe that these objects can be achieved by an international organisation consisting of free and equal nations. We believe that so long as imperialism exists, whatever international organisation is devised for peace, will inevitably be turned into an instrument of ambition by powerful and unscrupulous nations. It will not be based upon equality, justice and fair play, but upon the combined might of a few dominant nations. There will always be the Big Three, Four or Five. That way lies danger. International thieves and robbers, even as ordinary thieves and robbers, sooner or later, and sooner than later, fall out among themselves, and when they do they shake the very foundations of the earth, as they have done twice within the last thirty years. As long as there are dependent nations and peoples, so long will there be conflict and war.

Further, we believe that the smooth and successful working of an international organisation, even as of democracy, is not merely a question of external and institutional arrangements. Law and constitution, international courts and armies are good as far as they go, but just as human passions have to be subdued by an inner self-discipline and then helped by external devices, so must the passions and ambitions of nations be first regulated by a reform of the heart, before any external device can succeed. Humanity must learn to honour only such leaders and politicians who would lead people to peaceful and fruitful rivalry

rather than those who would rouse their passions and ambitions by placing before them rosy pictures of power, wealth, empire and domination. When this is done and nations have cultivated the will to be honest, just and fair in their dealings with each other, external devices of constitution and law will not be difficult to devise and work. India stands for a society of nations, where every country, big or small, important or unimportant, free or under international guardianship, has, as in a democracy, one vote each. As in internal politics we are against the dictatorship of the one or the few, so are we against the international dictatorship of one powerful nation or a number of them in combination. It is difficult to maintain democratic institutions in a world of nations with unequal international status.

Even while the war was going on, the fundamental freedoms for which it was advertised to be fought, were repudiated in practice by the Allies. The stress of war was invoked as an argument to justify every violation of moral principles. But even after the war is over, the fundamental freedoms are as still-born as ever. The peace Conference is anything but peaceful and the U.N.O. anything but united. The nerves of all nations are on edge and already their minds are haunted by the fear of a third world war. What the big nations of the world are thinking is not how to remove the causes of war, but how to make bigger and better atom bombs. It should have been clear from the start that atomic energy could not be used for peaceful purposes without its being available for purposes of destruction. To-day the experts have given their considered opinion on the same lines. If the use of this energy is not somehow banned, then with national rivalries, ambitions, ideas of revenge and retaliation being what they are, there is danger not only to world peace, but to the very existence of the human race on this planet.

The treatment meted out to the defeated nations leaves a trail of bad karma of fear, resentment and revenge. In the case of an anti-social individual, punishment, revenge and retribution are not the best or the most civilized methods of cure. What is true of the individual is true of the nation. If it is unjust and inhuman in the case of an individual to visit the sins of the father on the son, much more so is it in the case of groups to visit the sins of one generation on another. The defeated nations should not be parcelled up, or made to serve as pawns in the game of international power politics. Every effort should be made to put them on their legs, and every opportunity afforded them to live a normal healthy political and economic life.

A free India will have in the field of international affiliations, connections more natural and more suited to her geographical position than she has had under foreign domination. As a matter of fact up to now we have had no free connections at all. We were bound to the wheel of British international affiliations. Whoever was a friend of imperial Britain was India's friend; who ever was Britain's enemy became automatically India's enemy. For the sake of British alliances and enmities, India was twice dragged into war at the cost of untold suffering and loss of life. Free India must cast off this heavy burden. We must have a foreign policy of our own.

We have no past commitments and no imperialist ambitions for the future. We are concerned with achieving and maintaining the freedom of our country so that our nationals at home and abroad may have their rightful opportunity to full and free development, according to their resources and their genius. We have no enemies. We would like to forget even the wrong that Great Britain has done to us, once she has made amends and withdrawn her yoke from our necks. We would have no quarrel with South Africa if in the insolence of racial pride its white minority did not seek to deprive the Indians domiciled there of their elementary rights of citizenship, after having enticed them from home.

We respect the right of every people to choose the form of Government that suits them best without depriving others of the same right. We watch with equal interest the Russian adventure in Communism, the British experiment in democratic socialism, and the American faith in private enterprise. We wish to imitate none of these forms, though we may have a great deal to learn from each. We would like to maintain a friendly intercourse with all these great peo-

(Continued on Page 14)

No Room For Direct Action In Free India

CONGRESS IS NOT GOVT. BUT ONLY AGENCY FOR NATIONAL SERVICE

(Continued from Page 13)

ples on a basis of equality and mutual respect for each other's rights. We must be on our guard against being misled by the propaganda that is being carried on in a section of the world press against Russia, and in another section against the democracies. We must not be duped by ideological claptrap into taking sides in international rivalries and thus embroil ourselves in a third world war, in the mistaken belief that we are serving the world. We should have enough scope at home for our reforming zeal without attempting to reform other nations.

Though we must develop and maintain equally friendly relations with all nations, our associations with our neighbours in Asia and Australia will naturally be closer. With China and Japan we have long historic and cultural associations. Even to-day, thanks to Pandit Jawaharlal Nehru, who in the fitness of things is our Foreign Minister, we have cordial relations with China. But we are so much separated from our next-door neighbour that no cable can come from China direct here. It has to come via London and takes often more than 24 hours. All this must be changed. As soon as a democratic Japan, free from its imperial nightmare, comes into existence, India must cultivate its friendship. We may not be obsessed with other peoples' prejudices, be they of the East or the West. We have also cultural bonds with Indonesia and the eastern islands, which we must develop. Our trade can most profitably flow in these lands to mutual advantage. India and Australia have nothing to lose and much to gain by closer intercourse. Central Asia and the Middle East are other lands with which we have cultural contacts. A fourth of our population professes in common with the inhabitants of these lands the faith of the Prophet. We must renew these contacts and forge new links of friendship. With Soviet Russia too our relations must be closer. With all that we must keep up the connections we already have with the western democracies.

An Appeal To Portuguese Govt.

There is an aspect of our international relation about which it is necessary, in the interest of peace, that

we should make our stand clear. And that is, that though we make no fetish of national sovereignty and are willing to subordinate its rights to the claims of world peace and co-operation on the basis of perfect equality between all peoples, we will not tolerate interference with the right of our people to choose their form of government or violation of the territorial integrity of India. Whether it is the presence of British troops in India against the wishes of our chosen representatives, or foreign-paid propaganda to create dissensions in our ranks, or the continued occupation of portions of our soil by the Portuguese and the French on whatever pretensions, it is a violation of those fundamental freedoms of which no nation can be deprived. If the British can quit India, as they have unequivocally promised to do, it is ridiculous for the Portuguese authorities to claim that Goa is part of their country thousands of miles away. I congratulate Dr. Ram Manohar Lohia for having exposed the gross injustice and indignity to which our compatriots are subjected in Goa. I assure our people there that they have our full sympathy in their fight to vindicate their just rights and that free India will never tolerate their subjection to alien tyranny. I appeal to the Portuguese authorities not to complicate an already complicated international situation by claiming what is not legitimately theirs and to build an enduring foundation of friendship between our two nations by undoing the wrong that has been done. The days of empires are over, and to-day when even big and powerful nations are being obliged to give up their empires, it is time that the small nations, in their own interest, should gracefully withdraw from theirs and thus help to remove the main cause of wars between nations.

South Africa

The question of the status of our countrymen in South Africa has suddenly become one of world eminence, having been ably represented by the Indian delegation before the U.N.O. Field Marshal Smuts vainly put forth his objection that the question being purely domestic was not one to be entertained by the U.N.O. The argu-

ment, I am glad, was brushed aside by the assemblage. It is apposite to recall that this prolonged fight has been possible only or mainly because our countrymen made for the first time in history the successful use of the marvellous weapon of Satyagraha in that land of gold and diamond. The end of this question we have not seen and may not for some time to come. Sufficient it is for our purpose to note that our countrymen there are holding forth the non-violent battle in which men and women belonging to all parts and communities of India have joined hands. The battle is not one of bread and butter but of national self-respect and honour which is more than bread and butter. On your behalf I wish to tell our countrymen there that in their noble struggle the whole of India is at their back. In passing I note here that the attention of the coloured and exploited races of the earth is rivetted on this struggle alike for the issue as for the means employed to bring it about.

Closely akin to the South African struggle is the one now being carried on in Kenya and Tanganyika. Here the position of the white man is much more untenable than in South Africa. But for want of space in this bird's-eye view of a variety of questions, which must engage us on the threshold of independence, I would love to take you through the romance of our pre-European and peaceful penetration in Africa through its East coast. I must content myself with commending to your attention the papers made available to us by the East Africa Indian Deputation that recently visited India. In your name I pledge India's support to our countrymen in East Africa as in the South and wish them every success which is theirs by right.

Ceylon

Ceylon and India have been good neighbours all along and the Congress is determined to maintain and develop these relations. In March 1946, the Congress Working Committee deputed Shri Arunachalam and G. Ramachandran to meet the Ceylon ministers and discuss with them the vexed question of Indian labour. They succeeded in clearing some ground. It was proposed to send Pandit Nehru and Shri C. Rajagopalachari to further carry on the negotiations. But owing to pressing engagements they could not proceed there. It is unthinkable that a peaceful solution of the question cannot be found. Ceylon and India have a common destiny. Cut off from India, Ceylon stands in danger of being swallowed up in the global strategy of big imperialist powers.

BURMA

Ethnically and historically Burma is not a part of India. But a common subjection and a common struggle for freedom from foreign imperialism have forged a spiritual link between the two. The experience of the last war has shown how vital the two are to each other for their existence as free countries. Indian nationals have played an important part in the development of the Burmese economy. They have amassed fortunes there. It is up to them to reassure the Burmese that they have no designs to benefit themselves at their expense and that their activities are not inimical to the Burmese interests. Exploited ourselves, we must not lay ourselves open to the charge of exploiting others. Indian nationals in Burma must identify themselves with the people of Burma and mix with them as sugar does with milk. Knit together in a common friendly relationship, India, Burma and Ceylon will be in a position to fulfil their historical mission in the creation of a federation of free Asiatic nations that would constitute a powerful bulwark against imperialism and exploitation, whether of the Western or the Eastern type.

OUR ORGANISATION

Let us clearly understand what the Congress is. We hear today about Congress Governments. This is a misleading term. The so-called Congress governments are popular democratic governments. What Congress has done is to organise the country for the formation and smooth functioning of these governments. Today the Congress has organised the people of India for shouldering state responsibility. For many years our people were organised and led by the Congress in their struggle against the arbitrary rule of the British Government in India. It may be that again the Congress, instead of organising the democratic state may go into the wilderness and resume the struggle for freedom. Let us hope it will not be necessary to do so. But the point that I would like to impress upon you is, that the Congress is merely the agency for the organisation of the people of India for effective national service. This service may take various forms according to changing

circumstances.

The Congress, thus, is a democratic organisation seeking to represent and act on behalf of the people of India. It has done this through service, sacrifice and suffering. It could not be otherwise, for it had to dislodge from its position of power a foreign imperialism that had crushed and emasculated the country. We must clearly understand that the Congress is not the Government. It is a volunteer organisation. This is its strength as well as its weakness. A volunteer organisation is not buttressed by the physical might of the state. It does not rely for its discipline or for the carrying out of its orders upon the magistrate, the constable and the soldier. It functions only through the willing loyalty of its members. Its authority is moral and not physical or coercive. The utmost that the Congress can do is to expel a member from its organisation.

The first condition, therefore, of the existence and effective functioning of such an organisation is unity. This unity is not superimposed by a dictator or a bureaucrat. It can be only achieved if its members learn consciously and deliberately to subordinate personal and party considerations to the larger interests of the whole. They must realize that the larger embraces the smaller. This realization is the more necessary in India whose bane through the centuries has been the parochial loyalties of caste, creed class and the narrow geographical unit. This does not mean that there should be no difference of opinion or no groups or parties in the Congress. It only means that the different groups and parties should realize that in an organic unit one cannot be true to a part unless one is true to the whole. We may in this respect take a lesson from England. An Englishman's loyalty to his country transcends all family, local and party loyalties.

This can be done if we try to emphasise what unites us rather than divides us from one another. It should not be difficult because in reality the points of agreement between groups in the Congress are more numerous and more important than the points of difference. Let us not elevate small disagreements to the seemingly heroic heights of principles. We must also cultivate personal contacts, for men and women are often better than their ideas and ideologies, and this can only be discovered by social contacts. Above all let no group act as a liquor shop in a respectable neighbourhood, drawing to itself the wayward, the disappointed and the disgruntled of the family.

NEED DISCIPLINE

The second condition of healthy and effective functioning of the Congress is discipline. This must be self-imposed. We must build such traditions and conventions as would make indiscipline difficult, if not impossible. Anybody indulging in conduct that is likely to harm the organisation or the country must lose caste in the Congress. There must be things that simply cannot be done by Congressmen because they are not done. Nor must there be scramble for power or a desire to capture the organisation. Power must flow from service and must be used for greater service. The Congress organisation is not a government. We can get out of it only as much as we put in it by the service of our people. In their affection we must realise, as Gandhiji does, our highest reward and fulfilment.

In our struggle against foreign imperialism we have learnt and employed certain methods of agitation and struggle for the attainment of our goal of independence. Because these methods have paid us in the past, we are likely to believe that they are of universal application. We imagine that they will serve us also against the democratically established governments which we have now ourselves installed in power. We have put them there to advance the cause of freedom. The methods employed in our agitation against the foreign government may not, therefore, be quite appropriate in the case of our own. The foreign government provided us with no means of influencing much less regulating its policies. If we made any constructive suggestions, they were not heeded. There was no democratic device by which we could displace the executive. The British, in spite of their admiration for Churchill and appreciation of his war services, could throw him out, because for problems of peace they wanted a more suitable leadership. But here in India we had not the power to change a village constable if he chose to make a public nuisance of himself. The only remedy under such circumstances was agitation and criticism, which were largely necessarily negative. No constructive suggestions were tolerated or accepted. We had also resorted to direct action for the achievement of our independence. Today, when we can change our legislators and ministers, direct action should be

(Continued on Page 15)

COLOURS

Dyes

FOR
TEXTILE INDUSTRIES AND PRINTING

K. H. A. U. VALABHDAS & CO.

BRANCH: 271, VADGADI, BOMBAY, 3.

PHONE: 21555

STREET: STARLET

SEIZE OPPORTUNITY FOR HAPPY FUSION OF DIFFERENT CASTES AND CREEDS

(Continued from Page 14)

out of the question. Even in our criticism we must be careful and considerate. Our ministers in the provinces and at the Centre are harassed by so many political and administrative problems that they need our understanding and sympathy. The nation wants too many things done quickly. We have desired freedom so keenly and so long that we have come to believe that its advent will solve all our problems. We are therefore apt to be impatient and to overlook the difficulties our representatives have to face in a government that has no traditions of service, and whose officials have always acted as the masters of the people. The machinations of the vested interests, official and unofficial, native and foreign, also make the task of a National Government at this initial stage difficult. Our criticism must, therefore, be constructive and sympathetic and never merely destructive. We must give our representatives breathing time to clear the mess that they have inherited.

Against the foreigner we could justifiably claim exclusive patriotism. Such a claim would sound hollow against our tried and trusted leaders who have proved their credentials with at least as much suffering and sacrifice as we ourselves have put in the cause of the country. That power corrupts even the patriot and the servant of the people. But the risk of power corrupting can never be avoided. In the complex society of today, the executive must have requisite power to discharge its onerous duties. It will not do to repeat parrot-like the 19th century liberal slogan that, "that Government is the best which governs the least." Today society must be defended against the action of individuals and associations who in subtle legal ways seek to exploit it. The State must protect the rights of the citizen against such individuals and associations. It is, therefore, obliged to take upon itself tasks which no ancient ruler ever conceived it possible. If, therefore, the National Executives have to discharge their duties well and efficiently they must have the requisite power. Today even in democracies the executives have such wide powers as Charles the First never dared to claim for himself. The only remedy against state power then is eternal vigilance. This is possible by the widest diffusion of knowledge, general and political. In the meantime, let us make our suggestions to the Executives through channels we have already created. Let nothing be done or said which will be used by our enemies to discredit our representatives in the Government.

Civil Servants

So much for the would-be critics. But those who are in the Government must also never forget that they are the servants of the people, not their masters. They must remember that they cannot afford to kick the ladder that has taken them to their present eminence. Let them therefore always remain loyal to the Congress and through it to the people of India. From them they derive their strength and to them is their first and foremost responsibility. They must also see that they are not swallowed up by the bureaucratic machine. They must reform and simplify it. They must have less of red-tapism and consistently with their public duty they must be accessible to the people. They must also dispense with much of the paraphernalia of pomp and power that a foreign government thought necessary to keep its prestige. Their prestige is derived from service and voluntary poverty which they embraced before office came their way.

It is often complained that the constitution of the Congress has broken down. It no longer works smoothly; the organisation has become too big and complex for it. There is, therefore, a demand, for overhauling it. To meet this demand the A.I.C.C. has appointed a committee to suggest necessary changes. The committee has met often and made its suggestions. These, if they are approved by the Working Committee and the Subjects Committee will be placed before you for your adoption. If for any reason it is not possible to adopt the changes immediately, the Constitution Committee has suggested some interim changes which will regulate our elections and eliminate from these, as far as possible, corruption, scramble for posts and violence. But we must not forget that external checks cannot be effective, unless we cultivate public virtues. The last war has killed all idealism and made the average citizen cynical. It has introduced black market methods everywhere. These methods are used in Congress elections too. Bribery, fraud, impersonation and sometimes even violence are used to coerce the voter. Ballot boxes are stolen and destroyed. All this is degrading. It is a reflection not only on our public spirit but on our moral principles. It is strange that we should be non-violent in fighting foreign imperialism, but violent in our dealings with each other. This clearly shows that our non-violence is that of the weak and not of the strong. It is better to be strong and violent than to be weak and non-violent.

It is our great fortune that we of this generation have been afforded an opportunity to be the instruments of a noble cause. It is not merely the freedom of our people from foreign yoke that we are called upon to strive and work for. Such an opportunity has come to many people in history. Ours is a unique opportunity. It is to win our freedom by non-violent and truthful means and to work for high ends by moral means. Ours is the opportunity to bring about a fusion of different castes and creeds and racial and religious types. Ours is the opportunity to unify what appear to be differing and conflicting cultures. We have to work to build up unity in diversity and produce a mosaic of many colours. We have to combine various and often dissonant sounds and note to produce a symphony that was never before heard on land or sea. We may not forget that today humanity must find a peaceful solution to its conflicts, social, economic, political, racial and cultural, of perish. There can be no violent solution. Violence has over-reached itself. It threatens to destroy the patient with the disease. Some other method must be found. India has found the method and tried it to some purpose, under a leadership that comes once in many centuries. It is a new method. There have been lapses. But remember no revolution in history was less costly in the loss of life property and the dislocation of normal life, and created less hatred and strife than the Indian revolution, which, if we are not negligent, is on the verge of success. But whether immediate success crowns our efforts or not, let us not forget that we are engaged in a good and great cause. In such a cause there can be no ultimate failure. But if the cause is to succeed, the agents working for it must themselves be good and great. Slavery works neither for goodness nor for greatness. But the darkness of centuries can be removed the moment the light is brought in. In India the light has been lit. Let us keep it steadily burning and let us follow its lead and all shall yet be well with us.—"Bande Mataram."

Specify
SIGCOL GLASS
for Laboratory works



USED ALL OVER THE EAST

GIVES IDEAL RESULTS
IN ALL CLIMATES

THE SCIENTIFIC INDIAN GLASS CO., LTD.

6, Church Lane, CALCUTTA



*Mother
and
Child*

Mothers have found it wise
to insist on LACTOMIN.

In its constituents of cow's milk are correctly modified to make it a highly nutritive and balanced food for infants and growing children. Lactomin is also recommended to all who cannot digest ordinary cow's milk. It has the characteristic milk-flavour of Indian cow's milk and is obtainable FRESH. Approved by distinguished medical men and used extensively by the Government for feeding babies and nursing mothers.



Lactomin

IMPROVED MILK FOOD

COLD STORAGE & CREAMERIES, LTD.
11A, WILLIAM LANE, CALCUTTA. PHONE: 5-5137.

FOR A SMOOTHER SKIN

because **NIVEA**
has this protective *ingredient*



* NIVEA Creme contains "Eucerite"—an ingredient possessing the closest resemblance to the skin's natural oils. It gently penetrates the skin surface, nourishes tissues, prevents dry, 'tired' skin.

Hot sun—dust—frequent washing; all three go naturally together. But all three have a drying effect upon the skin, stealing the natural oils that keep it smooth and clear. NIVEA Creme is the remedy because it contains "Eucerite," which resembles natural skin oils. With "Eucerite" NIVEA penetrates to the skin's underlying tissues—keeps them nourished and the skin soft and supple. NIVEA is a beauty treatment and a protection. Applied to the face, it gives a fragrant base for powder; for the hands, arms or wherever the skin is exposed, it refreshes dry, 'tired' skin—keeps it smooth and youthful. Always remember your NIVEA-care.



Skin needs
NIVEA

OBTAINABLE FROM
ALL CHEMISTS AND
STORES.

You Have Read that Romantic Book

"FAMOUS TRIALS FOR LOVE & MURDER"

Now Read—

THE THRILLING EPISODES
IN THE 2ND VOLUME

**FAMOUS AND
HISTORIC TRIALS**

By K. L. GAUBA
Rs. 6/-

Sold at all Bookstalls or Direct Post-free from the publishers

LION PRESS-LAHORE

OUR TABULATED ADLETS

2 ANNAS PER WORD

MINIMUM RS. 1/8/-

To be paid in advance.

SITUATIONS VACANT

Wanted a smart experienced up to date Head Time Keeper for a Textile mill in U.P. Persons having worked in textile mills will have preference. Apply to the General Manager, Benares Cotton and Silk Mills Ltd., Benares Cantt. before 30th November, 1946.

(624)

Wanted an experienced Engineer, who can thoroughly look after the running of a Textile Mill. He must be also thoroughly competent to run the workshop of the Mill. Past experience of at least 10 years' essential. Apply Box No. 632A, "Bombay Chronicle."

Wanted competent, expert Carding, Spinning and Weaving Masters as also Spinning and Weaving Supervisors for a Textile Mill in U.P. Persons having worked in textile mills will have preference. Pay according to qualifications. Apply Box No. 633, "Bombay Chronicle."

EDUCATIONAL ADLETS

Learn Dentistry with less expenditure. Apply Shree Digvijaysinghji Dental Training Institute, Jamnagar (3774)

Get London American degrees. Education, Law, Engineering, Philosophy. Fee reasonable, Bazmeatibba Reg Delhi. (3764)

MEDICAL ADLETS

Homeopathy, Ayurvedic, Unani Degrees by Post. Prospectus free. Registrar, Homeopathic University, Sialkot (3278)

AGENTS WANTED

Wanted Agents or Wholesale Dealers. The Krishna Button Mfg. Co., Dacca (Bengal). (3961)

We are very shortly receiving limited consignment of High Grade American blades made from finest sterilised Swedish blue surgical flexible steel in 5 varieties to suit all. Trade enquiries solicited from stockists & Agents by Pursons International Sales Corporation, Chunimandi, Lahore. (735)

Wanted influential Agents either sex on very decent salary and/or commission for sale of 5 years Cash Savings Certificate yielding about 7 1/2 p.c. interest, shares and other business. For detailed particulars send one anna stamp to Jai Hind Investment Trust Ltd., Behind Reserve Bank, Delhi. (553)

MACHINERIES WANTED

Wanted immediately Calender (Cloth Glazing Machine) new or used, state price particulars Box No. 3943 "Bombay Chronicle"

FINANCE WANTED

To an organic technologist to manufacture photographic chemicals, synthetic alcohols, ethers, Esters, solvents, plasticisers, synthetic resins, emulsions, protective and decorative coatings, finishes and varnishes for textiles, leather, paper, wood, steels, etc. Apply Box No. 3938 "Bombay Chronicle"

HOTELS & RESTAURANTS

Hotel Central Lonavla. Central situat. Terms Moderate. Book early for Season. (3395)

MISCELLANEOUS FOR SALE

English Football Bladder at Rs. 24 per doz., limited stock Mittra Traders, 10, Canning Street, Calcutta. 684

GARDENING

12 Packets of Flower Seeds, etc. 1-8; 12 packets of Eng. Vegetable Seeds Rs. 3-0; 16 packets of Indian Vegetable Seeds Rs. 2-0; 12 kinds of Rose Plants Rs. 6-0; 12 Fruit Plants Rs. 6-0; 12 kinds of Crotons Rs. 6-0; M. DEVAPPA & SON Florists, Bangalore City

32-PAGE BOOKLET

"VITALITY SUPREME" by Gambers - a rational, scientific course on Vitality-Building is sent FREE on request. This must-be-studied course is sure to benefit you. Do drop a postcard for it this very day. BRIJMOHAN & CO. BOMBAY, 1

PUBLIC NOTICES.

GOVERNMENT OF INDIA OVERSEAS SCHOLARSHIPS 1947-48

Applications are invited for scholarships to be awarded by the Government of India in 1947-48 for advanced studies overseas. Full details regarding the scheme and application forms, ON WHICH ALONE APPLICATIONS WILL BE ACCEPTED, are contained in the brochure entitled "Information for Students desiring to proceed Overseas for Advanced Studies in 1947-48". Copies of this brochure, which also contains information for students who wish to go abroad at their own expense, can be obtained from the Manager of Publications, Civil Lines, Delhi or any Provincial Book Depot or other Authorised Agent of the Government of India Publications AFTER NOVEMBER 30TH 1946 on prepayment of annas three per copy EITHER IN CASH OR IN STAMPS. Requests for copies addressed to the Department of Education WILL NOT BE ATTENDED TO.

Applications on the proper forms and in accordance with the instructions contained in the brochure must reach the Secretary, Selection Board, Overseas Scholarships C/o Department of Education, Government of India, New Delhi, NOT LATER THAN DECEMBER 31ST 1946. APPLICATIONS RECEIVED AFTER THAT DATE WILL NOT BE CONSIDERED.

(734)

PUBLIC SERVICE COMMISSION, JAIPUR.

Wanted:—7 Veterinary Asstt. Surgeons for three years. Pay Rs. 115-5-125 plus Rs. 20/- dearness allowance with free quarters or house rent at Rs. 15/- p.m. (British Indian Coin).

Qualifications:—Veterinary Graduate. Retired men up to 57 years of age are eligible to apply.

Apply—(through proper channel, if employed)—with copies of certificates and testimonials stating qualifications, experience, age, caste, residence etc., to the Secretary, Public Service Commission, Jaipur (Rajputana) by 10th December 1946.

(733)



CASTOPHENE SHOWS
THE MODERN WAY
TO TAKE A LAXATIVE
Castophene Cures Constipation

Good records deserve



SONGSTER
NEEDLES
see band is unbroken
MADE BY J. STEAD & CO. LTD. SHEFFIELD ENGLAND

13TH WEEK

RANJIT'S

MOORTI

Daily Two Shows 3-30 & 6

Sunday Matinee 1 p.m.

Royal Opera House

City Markets

GOLD AND SILVER

BOMBAY, Nov. 23.

The Bullion Market was firm on active buying and short covering on account of declaration of teji mandi.

Forward Silver opened at Rs. 143/10 and advanced at Rs. 145 on active buying but reacted at Rs. 144/8 on some realising. Ready Silver was quoted at Rs. 152. Forward Gold opened today at Rs. 91/8 and advanced at Rs. 92/8 and steadied at Rs. 92/4. Ready Gold was quoted at Rs. 101/8 while Sovereigns were placed at Rs. 67/8.

The market was strong on active buying awaiting High Court Judgment which is expected today. Forward Silver advanced at Rs. 145/8 and Gold was quoted at Rs. 93/4.

BOMBAY COTTON

The Cotton Market was steady today with improved buying. January opened at Rs. 457/8 and advanced at Rs. 459. The market believes that the representation made to the Government will yield some favourable result.

The market closed at 2 p.m. as under:—

L.C.C. Jan.	459	0	0
L.C.C. March	466	8	0
L.C.C. May	474	0	0
L.C.C. July	481	8	0
L.C.C. Sept.	487	4	0

INDIAN COTTON PARITY.

Indian Cotton January Contract is 1278 cent points below New York January at Exchange rate 331.

HIGH & LOW COTTON PRICES.

	Hi.	Lo.	Closing
Jan.	459-1/2	457-3/4	458
March	466-1/2	465-1/4	465-1/2
May	474-1/4	472-3/4	473
July	482	480-1/2	480-1/2
Sept.	488	485-7/8	485-7/8
Karachi 4F Jan.	49-10-6	49-4-3	49-4-6

PRODUCE MARKET

The produce market was quietly steady. Castor seeds May were quoted privately at Rs. 109 this morning but the market opened at Rs. 109/10 and improved at Rs. 109/14. Groundnuts Ready Rs. 23/12 December-January Rs. 21/3 and January-March Rs. 20/8. Lunseed Ready Rs. 25. February-March Rs. 23/4. Tiseed Ready Rs. 40 and December-January Rs. 34. Groundnut Oil Bombay Mills Rs. 16/4. Upcountry mills Rs. 15/14 and January Rs. 13/15.

AMERICAN COTTON GINNINGS. The ginning report issued on Friday states that prior to November 1st 6,533,000 Bales of American Cotton were ginned.

NEW YORK COTTON

New York, Nov. 22

December	30.70+10
January	30.45+10
March	30.00+35
March highest	30.05+40
March lowest	29.40-25
May	20.43+51
July	27.98+43
October	25.38+81
December	24.75+75
Middling Spot	31.00+10

NEW ORLEANS COTTON

CHICAGO, Nov. 22

January	2.16 to 2.16
March	2.07-7/8 to 2.08
May	1.95-3/4 to 1.95-3/4
July	1.78-3/4 asked

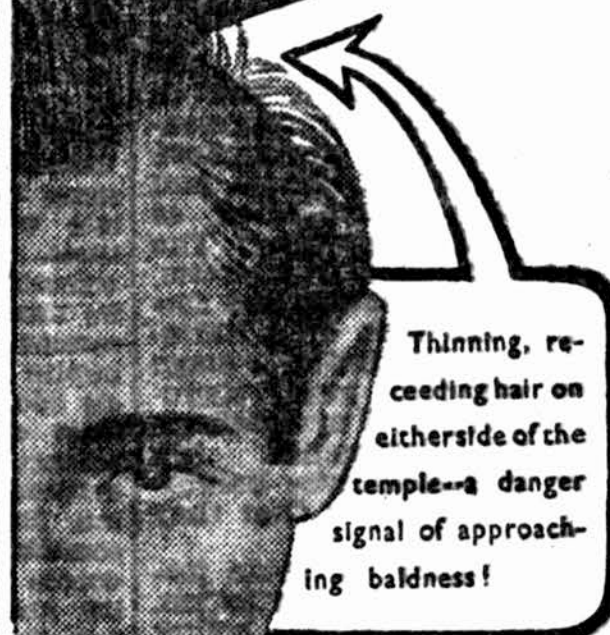
CASE AGAINST KASHMIR LEADER ADJOURNED

SRINAGAR, Nov. 22, (A. P. I.): The case against Pandit Sham Lal Saraf Member of the National Conference Working Committee came up for hearing before Lala Mulk Raj, Special Magistrate, Srinagar today.

Mr Saraf is being prosecuted for delivering the alleged objectionable speeches in last May in connection with the Quit Kashmir agitation. Two prosecution witnesses Wazir Sarup Chand, Superintendent of Police and Gopinath of the C. I. D. were examined. Pandit Jhal Kilam and Pandit Amar Nath Raina, advocates defended the accused.

The case has been adjourned till tomorrow.

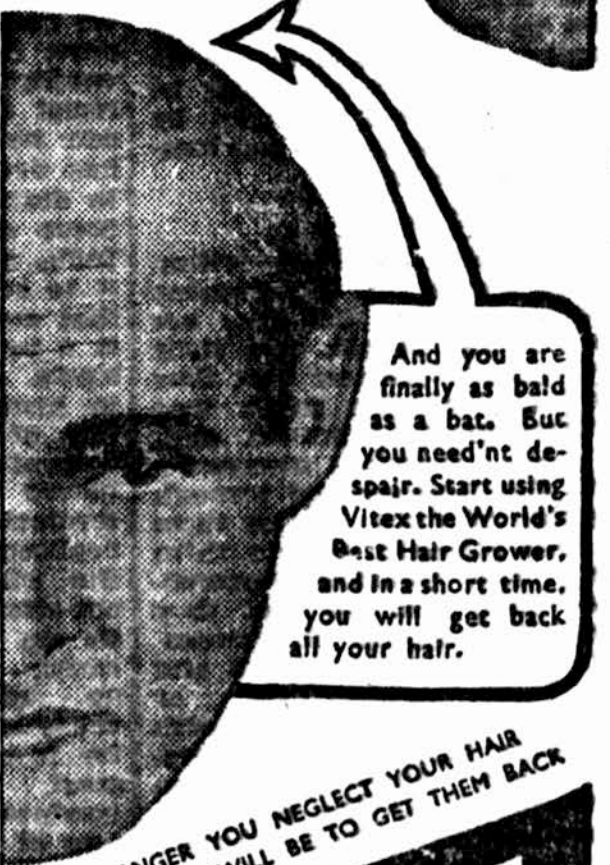
3 STAGES TO TOTAL BALDNESS



Thinning, receding hair on either side of the temple—a danger signal of approaching baldness!



Growing bald no mistake! Ordinary tonics and oils can never help. Only a specific can do the job for you.



And you are finally as bald as a bat. But you needn't despair. Start using Vitex the World's Best Hair Grower, and in a short time, you will get back all your hair.

THE LONGER YOU NEGLECT YOUR HAIR THE HARDER IT WILL BE TO GET THEM BACK

VITEX

GROWS NEW HAIR

Rs. 2-12-6 per bottle Available Everywhere PEARLINE-PARIS LTD.

For YOUR REQUIREMENT

OF

SODIUM THIOSULPHATE

(HYPO)

Photographic, B.P., C.P. and Analytical Grades.

Please write to:

SHAMBHU NATH & SONS LIMITED.

Post Box 12, AMRITSAR, (PUNJAB)

PATIL'S TACT AT MEERUT

—♦—
Tame Session Of Subjects
Committee

(G. N. Acharya, Chronicle's Special Representative.)

MEERUT, Nov. 23.

The proceedings of the second day session of the Subjects Committee were a pretty tame affair. The only storm patches came when Jawaharlal Nehru was dealing with critics in replying to the debate on the resolution on retrospect and when Doctor Pattabhi was developing the revolutionary theme India was one nation and must have one Government.

A touch of pathos appeared when Babu Rajendra Prasad, still perceptibly weak and unwell and looking strange without his familiar moustache, depicted life in the riot-ridden country where human life was so cheap.

There was a stage when a storm threatened to develop after S. K. Patil, seconding Pandit Nehru, appealed for the closing of ranks. It ended, however, as a fairly gentle breeze. While he started off a controversy on this occasion Mr. Patil acquitted himself very well in speaking on the resolution, authorising a revision of the constitution. Professing not to be a rebel but only a critic he put over his case well and was largely responsible for inducing the Working Committee to get Babu Parshottamdas Tandon to move a substitute resolution in the guise of an amendment.

PROVOCATION FOR BIHAR KILLING

—♦—
Khaksars Narrate Their Experiences During Tour Of Villages

BEGUSARAI, Nov. 21 (A.P.I.): No Khaksar had been killed nor had their properties been touched during the recent disturbances, according to Messrs. Saif Behari and Akhtar, leaders of a batch of Khaksar volunteers touring the riot-affected areas in Behar on a peace mission.

In a statement to the Associated Press of India to-day they asserted this was because the Khaksars knew how to live with their neighbours. The majority community were not so mad, they added, as to kill any and everyone without provocation.

The two leaders also stated that the Khaksars were soon going to organise an All-India Azad Muslim League and chalk out a scheme of Azad Pakistan to free the poor and down-trodden Muslims all over India from the clutches of the Muslim League, which is an organisation of 'Rais' (aristocracy), zemindars and goondas' out to destroy Muslim religion and culture.

The two leaders have visited, in company with their batch of volunteers, almost all the disturbed areas in Bihar on a mission of peace, relief and rescue. The Muslim Leaguers, they stated, had boycotted them everywhere. According to them the Bihar riots were due to the preachings of hatred and civil war against non-Muslims by the leaders of the Muslim League and the action of the Muslims in East Bengal.

Youngest Indian V. C. Sees Football Match at Charlton

LONDON, Nov. 23 (Reuter): The youngest Victoria Cross holder of the War, Kamal Ram, formerly of the Punjab Regiment, was a surprise visitor to Charlton Athletic and Blackburn Rovers (First Div.) football match, at Charlton, to-day.

Kamal Ram came to this country along with an India Goodwill Mission. He was decorated in Italy in 1944, and the King personally made an award to him when he visited the Middle East.

Major Narinder Singh, in charge of the party, told 'Reuter': "We are all keen football enthusiasts. We particularly wanted to see how the English people enjoy themselves outdoors on Saturday afternoons. I played football for the Punjab University."

GLOBAL OUTLOOK FOR CULTURAL PROBLEM

PARIS, Nov. 22 (U.P.A.): Indian delegate K. G. Saiyidain, Councillor of Education of Rampur, speaking at the fifth plenary session of U.N.E.S.C.O. on Huxley's report said, "Our delegation is glad the secretary-general's report did not consider the world cultural problem from the Anglo-Saxon viewpoint but took a global outlook, for only such an outlook can contribute something to solve the conflict between eastern and western ideologies."

PERSONAL COURAGE AND NO DEPENDENCE ON POLICE

Mahatma's Way To Peace In Devastated Bengal

SRIRAMPUR (East Bengal), Nov. 21 (A.P.I.): Speaking here after prayers last evening, Gandhiji said that he had never imagined that he would be able to come and settle down in a devastated village in Noakhali so soon. This became possible through Satish Babu's effort.

The reference is to Mr. Satish Chandra Das Gupta, head of Khadi Pratisthan, who has organised Gandhiji's tour.

Continuing Gandhiji said that he had come here alone with two companions only. One would act as his interpreter and teach him Bengali, while the other, Shri Parasuram, who was from Malabar had been brought along because the latter knew no Bengali and was also a Hindu. So he could not be set up in a village alone. For all practical purposes he had thus come here alone.

His companions had been left behind at Kazirkhal and each of them was, likewise to choose one village for himself.

RETURN OF REFUGEES

His idea was that every Hindu worker thus sent should be accompanied by a single Mussalman worker and both of them together would mix with local people and gradually create an atmosphere when refugees from there would shed their fear and would be able to come back and live in peace and friendship once more.

For the Muslim workers he depended on Shaheed Saheb (Mr. Suhrawardy) and Shamsuddin Saheb (Mr. Shamsuddin Ahmed). But he could not afford to wait until such a worker was available. He had, therefore, come here as soon as he found opportunity. It was good that some Mussalmans were present in the meeting and two local Mussalman friends had already invited him to visit their houses. They assured him that they also wanted the Hindus back in the village, but the Hindus were not yet in a proper frame of mind to do so.

REFUGEES ON ROADS

Fear was a thing, Gandhiji continued, which he disliked. Why should one man be afraid of another man? Man should stand in fear of God alone and then he could shed all other fears. Shri Pyarelal had come to the meeting a short while ago. On the way he met about 150 refugees going away from the village with their belongings. On inquiry the refugees told him that they were afraid that when military and police would leave, there would be fresh trouble. Whilst, therefore, the roads were safe, they took opportunity of moving away to some places of safety.

But a man who was possessed by fear would not find safety anywhere, Gandhiji added. What help could military or police give such a man? To depend on military and police aid was to add to one's helplessness. He would, therefore, like these refugees to develop personal courage so that they would consider it beneath their dignity to fly from fancied danger merely for fear or losing one's life. Therefore, the better course for intending refugees would be to derive a personal courage from a man like him who went into the affected villages, assuming, of course, that these had the requisite courage.

"NOW IS THE TIME"

But whether such courage he could personally infuse in another man or not, he did not know. So long he had lived amidst a number of companions. But now he had begun to say to himself: "Now is the time; if you want to know yourself, go forth alone." It was, therefore that he had come practically alone like this to the present village. With unquenchable faith in God he proposed to persevere so as to succeed in disarming all opposition and inspiring confidence. He would live here amidst Muslim villagers, form intimate acquaintance with each family, know their mind, and help them also to know his mind. When they thus knew one another intimately, then would perhaps come the time when the atmosphere would change, and sweetness would prevail in relation both to Hindus and Mussalmans where sourness was prevailing to-day.

Muslims Call On Mahatma

Due to cloudy weather and occasional drizzling, Gandhiji's programme on his first day in Srirampur was hampered. He wanted to visit some Muslim houses to which he had been invited to see their mode of living. This, according to him, would enable him to know them intimately and

'vice versa'. Owing to inclement weather, however, he spent the day in his hut, barely 20 feet square. In this kutcha-built house with tin roofing Gandhiji occupied a simple cot in one corner, facing the road leading to the house of the once well-known landlord of this area, who had obtained the title of Raja. Another corner is occupied by Prof. Nirmal Bose and Mr. Parasuram, his two companions. And an old woman who has stayed on in spite of recent happenings and a few boys who have recently returned are the only other members staying in the house.

A number of Muslim villagers called on Gandhiji this morning, talked to him and invited him to visit their houses. Some also attended the prayer meeting.

CONCH-SHELL AND VERMILLION

Two hundred conch-shell bangles and one pound of vermilion for distribution among women who have suffered, have been sent to Mahatma Gandhi by eleven Muslims and one European of Sylhet. They have also jointly sent a cheque for Rs. 850 through Mr. Akhil Chandra Dutta, former Deputy President of the Central Legislative Assembly, to be spent by Mahatma Gandhi for relief work in Noakhali and Tipperah.

To-morrow's conference of leading Hindus and Muslims at Ramganj Dak Bungalow will be attended by Mahatma Gandhi as well as Minister Shamsuddin Ahmed and Parliamentary Secretary Hamisuddin Ahmed. It is stated that the Government peace formula and a formula prepared by some leading Hindus will be discussed. After an agreed decision a joint drive for restoration of confidence and rehabilitation of homeless refugees will start.

GANDHIJI VISITS MUSLIM VILLAGE

Fraternal Feelings Abound

SRIRAMPUR (East Bengal), Nov. 22 (A.P.I.): Gandhiji today visited a Muslim house half a mile from his camp. The owner, a maulavi, came to take him and Gandhiji walked along the narrow village road which was slippery due to occasional drizzling. At one place he had to cross a Shanko (Bamboos Bridge). Reaching the maulavi's house Gandhiji talked with other members of the family, enquired about the village population, how many were educated, how many read Al Koran and whether those who read it understood its meaning.

Gandhiji was told that the village's Muslim population was 1400 of which only one was a matriculate. About 150 boys had started schooling during last two years. There were five maulvi's and about 40 others who could read Bengali. About one thousand of them could read the Koran, but none understood the meaning. Gandhiji chatted with the children gathered around him.

RESUMES NORMAL DIET

Gandhiji is slowly resuming his normal diet since yesterday. He has received a long letter from Dr. Rajendra Prasad in which he has been informed that the situation in Bihar is fast returning to normal. Gandhiji took 8 ounces of goat's milk this morning and 8 ounces in the evening. From today he is also taking boiled vegetables.

ALLEGED CHEATING IN TATA SHARES

BOMBAY, Saturday. On the charge of cheating one Raiturkar to the extent of about Rs. 29,000 in the course of a transaction in Tata Shares, Raghunath Dhondadeo Ghanekar was arrested by the police and produced before the Magistrate to-day when he was released on bail.

It was stated that the accused gave Raiturkar a false receipt for a thousand Tata Shares and obtained from him the cost of the Shares. The alleged offence was detected by the Tata Company's Share Department, who reported the matter to the police.

BOMBAY COUNCIL PROROGUED

BOMBAY, Saturday. The Governor of Bombay has prorogued the session of the Bombay Legislative Council by an order issued on November 20 according to a notification published in a "Gazette" Extraordinary to-day.

FREEDOM DESPITE OBSTRUCTION

—♦—
Khan Saheb Regrets Jinnah's Decision

PESHAWAR, Nov. 23. (U.P.I.): "The decision of the Muslim League President, Mr. M. A. Jinnah, to ask Muslim League members of the Constituent Assembly to boycott the Assembly is regrettable", said Dr. Khan Sahib, Premier of the N.-W.F.P. in an interview to the Press here yesterday.

Dr. Khan Sahib said: "The Congress, as a dynamic revolutionary organisation charged with looking after the vital interests of the teeming millions of India, will march ahead towards its dedicated goal of freedom irrespective of any party's obstructionist attitude."

"The path we Congressmen have so thoughtfully adopted", the Premier asserted, "will never be forsaken and we mean to stick to it at all costs, whatever resistance may come from Imperialist and reactionary forces. The Constituent Assembly is meeting shortly and we are going to contribute our weighty share in its deliberations, in consonance with our character to freedom, peace and democracy."

Census Of Troops Stationed Abroad

Debate On Soviet Resolution
Postponed Till Monday

LAKE SUCCESS (New York), Nov. 23. (Reuter): AT THE REQUEST OF THE 'BIG FIVE', THE DISCUSSION ON THE SOVIET RESOLUTION REGARDING CENSUS OF TROOPS STATIONED IN FRIENDLY AND OCCUPIED COUNTRIES, SCHEDULED TO BE RESUMED BY THE GENERAL ASSEMBLY'S POLITICAL COMMITTEE THIS AFTERNOON, HAS BEEN POSTPONED UNTIL MONDAY.

Russia Rejects British Plea

NEW YORK, Nov. 23. (A.P.A.): Russian Foreign Minister Molotov yesterday rejected the British proposal to combine the proposed United Nations troop inventory with discussions of Russia's arms limitations proposal. At the same time, Molotov asked the Political Committee of the United Nations Assembly to give unanimous approval of his own resolution, urging all members to give figures of their troops in both enemy and non-enemy states.

"Are we sure that troops or remnants of troops have left Iran?" he asked, saying that there were rumours that troops of other nations than Russia remained in Iran.

Referring to British troops in Greece, Molotov said: "None can deny that the presence of these troops brings pressure to bear on the Government of Greece."

He said France and China had announced that their troops had withdrawn from friendly states, but said nothing had been reported on this subject by Britain and the United States. He felt they should follow the example of other powers.

"We cannot decline to provide information on troops," he said, "any effort to evade this will do only harm."

Molotov said he did not object to an American proposal that the information include home troops also. Last Wednesday, Molotov had suggested that the question of home troops be separate from the present discussions and considered in connection with disarmament.

Declare Genocide A Crime

NEW YORK, Nov. 23. (A.P.A.): Sir Hartley Shawcross, British Delegate, last evening urged the United Nations Assembly to declare genocide (the mass destruction of national, racial, ethnical or religious groups) an international crime.

He made the proposal during the discussion of a draft resolution submitted by India, Cuba and Panama, which suggests that the crime of genocide be included in the organisation's agenda.

The draft resolution described genocide as "a denial of the right of existence to entire human groups."

CEYLON AND INDIAN POLICE OFFICERS TO MEET AT MADURA

COLOMBO, Nov. 22 (A.P.I.): Subjects of common interest to both countries such as Indo-Ceylon smuggling, emigration and immigration will be discussed at a conference of Ceylon and Indian Police Officers to be held shortly at Madura. Three senior Ceylon Police Officers are leaving for India tomorrow to attend this conference.

3 Knife Attacks In City On Saturday

Curfew Relaxed In Meerut

BOMBAY, Nov. 23, (A.P.I.): The Director of Publicity, Bombay, in a Press Note issued late at night says:

"PAREL AREA REPORTED TWO KNIFE-ATTACKS, MAKING A TOTAL OF THREE FOR THE DAY IN BOMBAY. A CASE OF LOOTING WAS REPORTED FROM MAZGAON, EARLY TO-NIGHT."

CURFEW RELAXED IN MEERUT
MEERUT, Nov. 23, (A.P.I.): No untoward incidents having been reported here for over five days, and conditions in the city getting normal the authorities have further relaxed the curfew orders by two hours. The curfew is now enforced between 8 p.m. and 7 a.m.

CURFEW EXTENDED FOR MONTH IN CALCUTTA

CALCUTTA, Nov. 23, (A.P.I.): Curfew in Calcutta, which expires on November 26 has been extended by another month, states an Extraordinary "Gazette" Notification. The order under Sec. 144 Cr. P. C. now in force in the city, prohibiting the Assembly of five or more persons and carrying of lathis or other weapons has also been extended by one month from November.

RS 2,000 SECURITY DEMAND FROM "AZAD"

CALCUTTA, Nov. 23, (U.P.I.): The Bengal Government has demanded from the Printers and Publishers of the pro-League Calcutta vernacular daily, "Azad" a security deposit of Rs. 2,000 for the publication of an alleged prejudicial article on October 21.

CAWNPORE NOW NORMAL
CAWNPORE, Nov. 22 (A.P.I.): The Dist. Magistrate, Cawnpore, has completely withdrawn the curfew which was imposed on November 10. The city has now returned to normalcy.

Man Wounded In Uran Riots Arrested

BOMBAY, Saturday.
Shankar Vitthal Patil who received a bullet wound on November 8, during the riots in Uran and is now in the G. T. Hospital was today arrested by the Esplanade Police on receiving information from Uran that he was directly involved in the communal disturbances.

Trusteeship Council

Long Delay In Its Creation?

LAKE SUCCESS, (New York), Nov. 23 (Reuter): Trusteeship Council—the only United Nations organ not yet in existence—is unlikely to be set up for a long time, and it may even prove later that its establishment is unworkable.

This view was expressed by a high United Nations authority on Trusteeship matters, based on recent turn of events, which shows a radical change of attitude since the first General Assembly in London, cables Michael Fry, Reuter's special correspondent.

While member nations, including Britain, have submitted Trusteeship Agreements, experts point out that three United Nations members, the United States, New Zealand and South Africa, have already served notice that they will go ahead with their own plans for non-self governing territories, regardless of whether the United Nations approve or not. This attitude, together with the apparent anxiety of the Soviet Union to raise the Trusteeship Question to a higher level of political controversy has given the United Nations secretariat cause to fear that the creation of the Trusteeship Council will be long delayed.

NO CHINESE ACTION TO REGAIN HONGKONG, MACAO

NANKING, Nov. 22 (U.P.A.): A Foreign Office source today said the Chinese Government has taken no direct steps to regain control of Hongkong from British rule or Macao from Portuguese control.

Recent published reports said China planned to adopt a firm attitude toward the settlement of the two issues.

Relief Work For Bihar Refugees

Jinnah Nominates Special Committee

NEW DELHI, Nov. 23 (A.P.A.): Mr. M. A. Jinnah nominated a special committee today to coordinate relief work for riot refugees in Bihar. The committee comprised Khwaja Nazimuddin, Malik Feroz Khan Noon, the Hon. Mr. Hossain Imam, Mr. Jaffer Imam M.L.A. (Bihar) and Mr. Mohamed Yunus.

"I have placed at their disposal such funds as are available at the present moment," Mr. Jinnah said. "and, I shall continue to help the Committee financially and otherwise in every way possible."

"The object and purpose of this committee," he continued, "will be to give relief to the refugees in the shape of food, clothes, shelter and medical aid. I, therefore, appeal to the Muslims of Bihar to work in complete co-operation with this central body; and I hope that there will be no hindrance put in their way by the authorities, as their work is purely humanitarian and that the Committee will be given every possible help and facility in their mission."

He described the relief mission as "a gigantic one" beyond the powers of private organisations. "The Central and Provincial authorities must, therefore, take immediate steps in this direction." He estimated that there were 150,000 Muslim refugees in Bihar.

"INADVISABLE TO GO TO BIHAR"

He added that it was not advisable for him to go to Bihar, but said "let them rest assured that the Muslim League and I will never allow the Muslims in minority provinces to be left to themselves; and we will do everything that is possible to help them, whenever and wherever we can."

"Jinnah May Change His Mind"

MEERUT (CONGRESS CAMP), Nov. 23 (A.P.I.): A reference to Mr. Jinnah's decision not to join the Constituent Assembly was added by Acharya Kripalani, in his extempore Urdu rendering of his presidential address this evening. He said whether Mr. Jinnah would ultimately attend the Constituent Assembly was known only to Mr. Jinnah and to God. "I doubt whether even God knows it or not. I doubt whether Mr. Jinnah himself knows it or not" (Laughter). There were still 15 days for the Constituent Assembly to meet, and Mr. Jinnah who changed his mind frequently may enter it after all.

EGYPTIAN STUDENTS CLASH WITH POLICE AND ARMY

CAIRO, Nov. 23, (U.P.A.): Egyptian University students and police and Army clashed to-day when students attempted to break from the campus and head towards Guiza square in an anti-British, Anti-Sidky demonstration.

Reports were contradictory, but one police officer said the students tossed two hand grenades during the short lived excitement and that eight policemen were wounded.

Hassan Fahmy Rifaat Pasha, Under-Secretary of State in the Ministry of Interior acknowledged that some troops were injured by stones and explosives but none badly. He said some students were being questioned but declined to say whether any were under formal arrest.

"33 INJURED IN ALL"

CAIRO, Nov. 23 (Reuter): Thirteen policemen and more than 20 students were injured when nine hand-grenades and one incendiary bomb were thrown in a fullscale clash between the police and students in Cairo to-day.

ORDERS TO SHOOT ON SIGHT IN PALESTINE

JERUSALEM, Nov. 23 (U.P.A.): Orders were issued today to 5,000 troops patrolling Palestine railways to "shoot on sight" any persons within one kilometer of the railroad who refused to halt.

Machine gun posts have been set up all along the line in an effort to re-establish communications disrupted by the Irgun Zvai Leumi and the Stern Gang in sabotage attacks.

12 TO 16 MILLION MEN NEEDED FOR WORLD WAR III GENERAL SAYS

HARRISBURG, Pennsylvania, Nov. 22 (U.P.A.): General Jacob L. Devers, chief of the U.S. Army Ground Forces today said universal military training was essential because "between twelve million and sixteen million" men would be needed to win the Third World War.

Partition Plan For Bengal

Five Members Of A. I. C. C. Submit Memorandum To President

MEERUT, Nov. 23 (U.P.I.): An 8-point memorandum urging the division of the province of Bengal into two areas "keeping in view areas where Muslims and non-Muslims will preponderate" was forwarded to the Congress President by five members of the A.I.C.C. from Bengal this afternoon.

The members who submitted this memorandum were: Messrs. Radhanath Das, Member of the Constituent Assembly from Bengal, Abdus Sattar of Burdwan, Jadabendra Nath Panja, M.L.A. (Bengal) and President of the Burdwan District Congress Committee, Kanailal Das, M.L.A. (Bengal) and Phakirchandra Roy of Burdwan.

A printed copy of the memorandum is also being circulated among members of the A.I.C.C.

POINTS FROM MEMORANDUM

Among points quoted in support of the memorandum are climatic conditions, fertility irrigation facilities, industrial resources, language, administrative facility from the geographical point of view, general inclination of the people of the province, which, according to the Memorandum could be decided by plebiscite and lastly the communal situation obtaining in the province at present.

The memorandum lays particular stress on the creation of a new province with the whole of Burdwan division, Calcutta district, 24-Parganas, Khulna and some portion of Nadia District contiguous to Burdwan division.

FOOLISH TALK

Asked about his reaction to this move, Acharya Kripalani, the Congress President told 'United Press of India' Special Representative in the Leaders' camp: "It is foolish to talk of it."

Miss Mridulaben Sarabhai, General Secretary of the Congress, however, said: "The A.I.C.C. Office has not yet received the memorandum officially so far. Sharp differences of opinion among the Bengal delegates also appears to exist and an over-whelming majority is emphatically opposed to such a move which they think is 'opposed to the Congress stand for United India.'"

INDIANS OVERSEAS

MEERUT (Pyarelal Nagar) Nov. 23 (U.P.I.)

A special feature of the Congress session at Meerut has been the participation of a large number of overseas Indians from different parts of the world. Among the arrivals from abroad are Mr. A. B. Patel, M.L.C. Fiji; Mr. Ayub Edun, M.L.C. British Guiana; Mr. J. A. Thivy, President, Malayan Indian Congress; Sardar Sucha Singh, Malaya; Dr. Abraham, Malaya; Mr. Ayodhya Prasad, Fiji; Mr. D. Kapil Kenya; and Mr. Iqbal Singh, London.

It is learnt that these overseas Indians had in informal conference to-day in the office of the Overseas Department of the A.I.C.C. when various problems affecting Indian nationals in their respective countries were discussed. A comprehensive memorandum is likely to be prepared by them and submitted to the Overseas Department of the A.I.C.C. which will later take up their difficulties with Pandit Jawaharlal Nehru, Member-in-charge of External Affairs, in the Interim Government.

U. S. DOUBTS FREEDOM IN RUMANIAN ELECTIONS

WASHINGTON, Nov. 22 (Reuter): Mr. Dean Acheson, the United States Under-Secretary for State, at a press conference here tonight said that this week's Rumanian elections had justified the United States Government fears that they would not be "free and unfettered."

Mr. Acheson said that reports on the elections were still incomplete and under study by the State Department, and it would not be proper for him to say what the State Department proposed to do in the matter.

NEW CHINESE CONSTITUTION RATIFIED

NANKING, Nov. 22 (U.P.A.): The Legislative Yuan to-day ratified the draft of the new Chinese constitution and the Government prepared to introduce it before the National Assembly convention on Monday at the first plenary session.

Yuan passed the draft unanimously without amendments. The newspaper "Ta Kung Pao", quoting well-informed sources said Generalissimo Chiang Kai-Shek will head the Executive Yuan in the re-organized Chinese Government. The post would be equivalent to President of China.

To Avert Labour War

Truman To 'Fight To The Finish'

Writ Issued On Lewis To Appear Before Federal Court To-morrow

NEW YORK, Nov. 23, (Reuter): President Truman ended his Florida holiday to-day, and flew to Washington to direct his "fight to the finish" with Mr. John L. Lewis, leader of the 400,000 soft-coal strikers, whose action threatened a first class labour war and widespread economic dislocation.

A writ has been issued in Washington calling on Lewis to appear before the Federal Court on Monday, to show cause why he and other Union officials should not be punished for failure to obey the Court order, not to terminate the miners' contract with the Government.

In a drastic move to save coal made necessary by the three-day old strike, the Government has announced extensive cuts in the use of electricity in 21 of America's 48 States on Monday.

Shutting down of steel plants due to lack of coal started yesterday, and the Carnegie Illinois Street Corporation has announced a 25 per cent cut next week.

Rescue Team Reaches 12 Crash Victims

ROSENLAUE, Switzerland, Nov. 23 (U.P.A.): Swiss Alpine rescuers today fought their way across icy peaks nearing the 11 American victims of the crashed C-53 aircraft, and conflicting reports indicated they had either reached them or would shortly do so.

Meanwhile, U. S. Army headquarters in Italy announced that all the persons stranded with the crashed plane are still alive.

One message from Interlachen said the Alpine rescuers had already reached them, but Swiss authorities here believed the Americans who received it have misinterpreted the message for the positions of the mountain climbers who were rushing with food and medicine.

Above the scene of the crash, one searching aircraft radioed they had seen survivors trotting over the snow and ice to pick up supplies dropped to them.

A Swiss Army plane radioed today that the first two Swiss soldiers of the rescue column reached the scene of the American C-53 crash at 2-21 p.m.

Brig. Generals Ralph Snively and Ralph Tate Jr. announced later in a joint press conference that the two Swiss soldiers reached the survivors at 2-20 p.m. and the survivors were not expected to be brought down the glacier this afternoon.

They said the correct number of persons on the plane was 12 instead of 11, and all would probably be brought to the half-way house down the glacier tonight, and then evacuated in two groups tomorrow, with the more seriously wounded being brought in first.

The Generals said the plane carried seven passengers and a crew of five. All earlier official reports said the crew comprised four.

INDIA'S FIRST CONSULAR RE- PRESENTATIVE IN SIAM

NEW DELHI, Nov. 23, (U.P.I.): Mr. Bhagwat Dayal, till recently Special Officer, Food Department, Government of India, has been appointed Consul at Bangkok. He will be the first Indian Consular Representative in Siam, and will also represent India on the Combined Rice Commission and the British Commonwealth Siamese Claims Committee, Siam.

ARGENTINE DIPLOMATIC MISSION FOR RUSSIA IN DECEMBER

BUENOS AIRES, Nov. 22 (U.P.A.): The Foreign Office today announced that an Argentine Diplomatic Mission headed by Ambassador Federico Canton leaves for Russia in December.

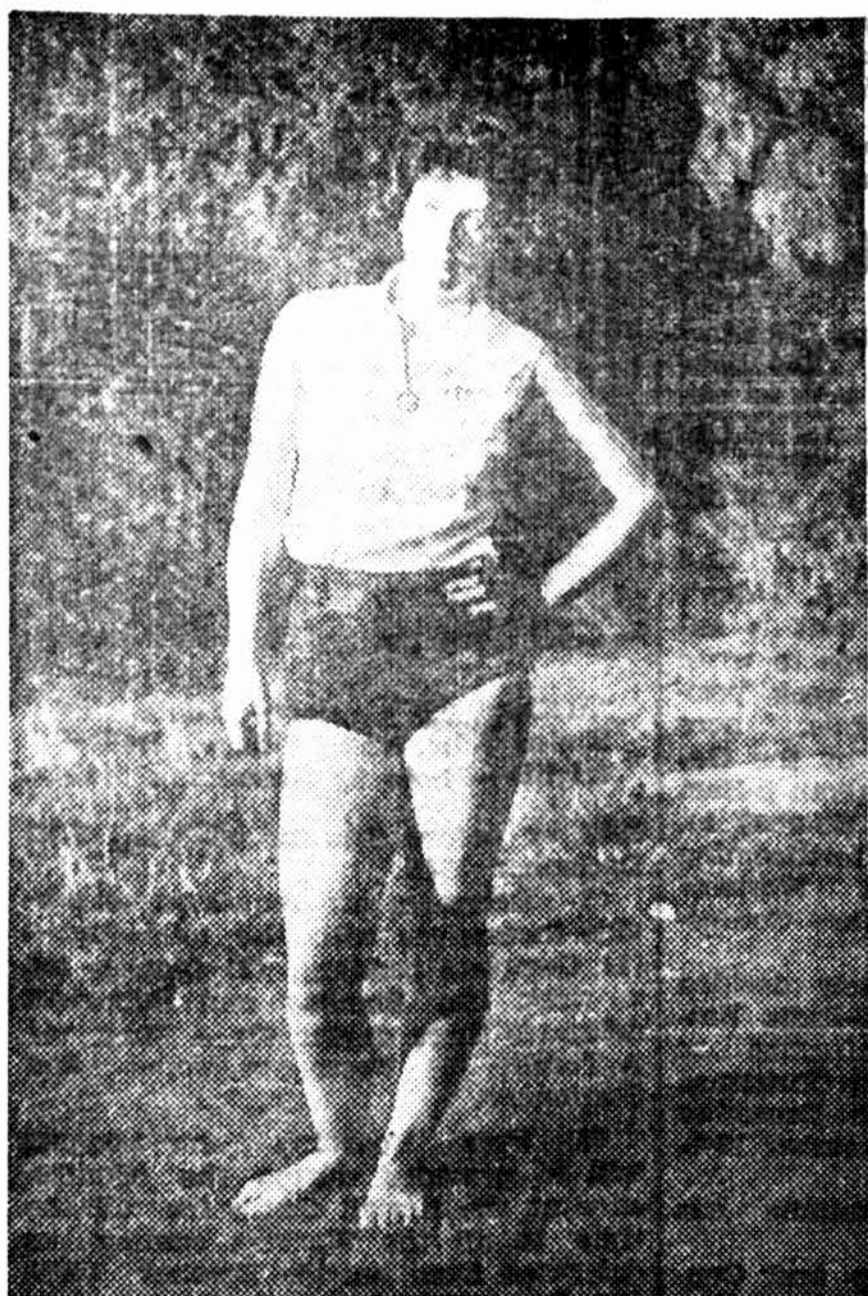
LATEST COMMERCIAL NEW YORK COTTON (MARCH)

NEW YORK, Nov. 23.
Previous Closing 30.00
Today's Opening 30.25
Difference +25
Today's Closing 30.30
Difference +30

NEW YORK STOCK EXCHANGE NEW YORK, Nov. 23.

Stock Exchange Opening prices:
Anaconda Copper Mining 48-1/8
General Motors 37-3/4, United States Steel Common 67-3/4, United States Steel preference unquoted.—(Reuter.)

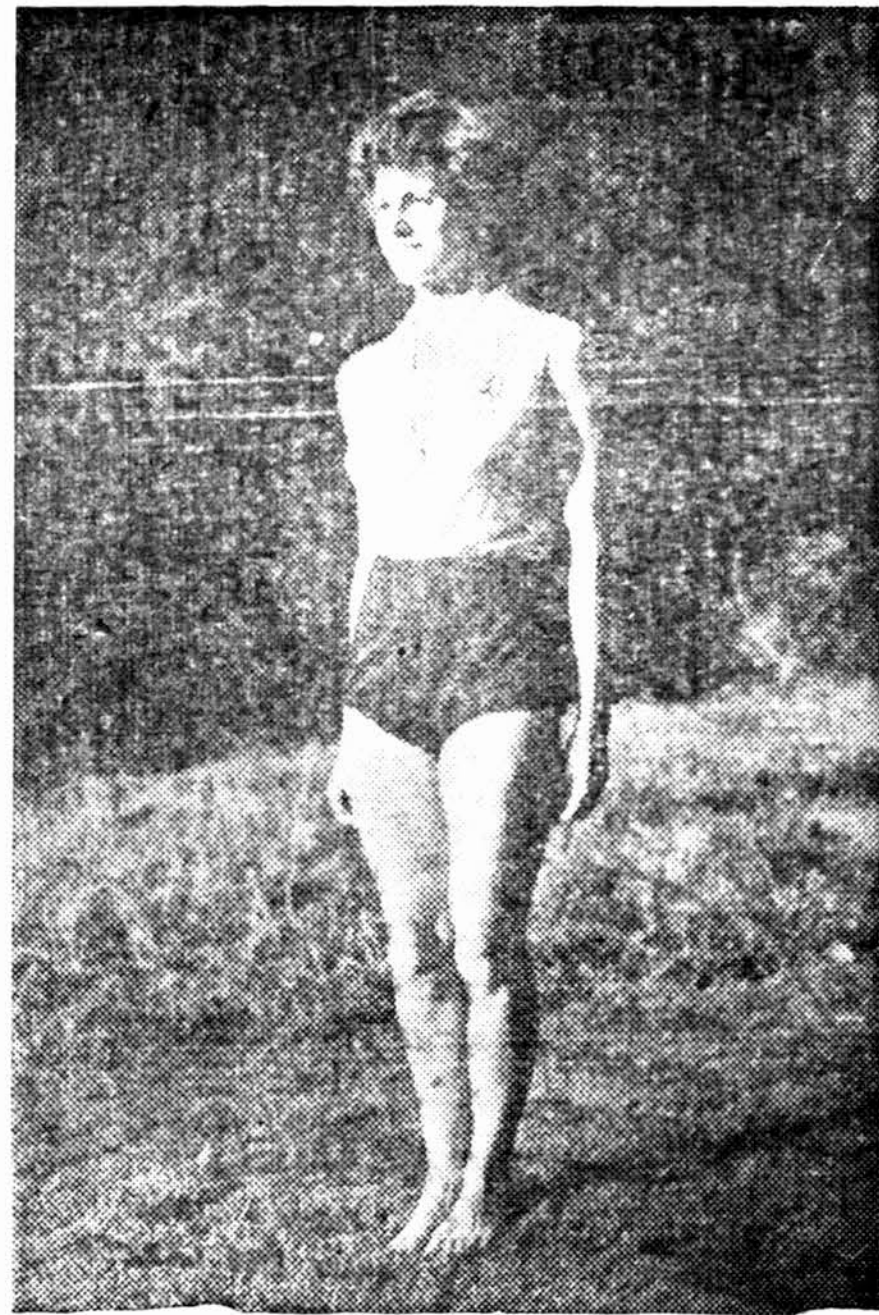
Beginning A New Series . . .



How NOT To Stand

Prunella Stack, the wellknown physical culturist and Director of the Women's League of Health and Beauty, will contribute a series of articles to the B. C. Weekly on her favourite subject. The articles will discuss various aspects of feminine health and beauty and will introduce suitable exercises which can be easily followed with the help of the accompanying illustrations.

In private life Prunella Stack is Lady David Douglas-Hamilton.



How To Stand

By Prunella Stack

CULTIVATE A HEALTH SENSE

True health demands a harmony of mind, body and spirit. This, in its turn, entails a well-balanced life, freedom for self-development and sensible daily habits. None of these is easy to achieve under modern civilised conditions. But where there is a will there is a way. The whole trend of enlightened modern medicine to-day is towards a positive health policy. It aims at the constructive cultivation of health rather than the mere negative combating of disease. The success of this "positive health policy" depends on a number of factors. Among the most important are the provision of an adequate number of Health Centres; better facilities for sport and recreation of all kinds throughout the country; more playing fields swimming baths, gymnasias and so on.

But the most vital element of all is the human factor. Until the ordinary man or woman becomes truly health conscious—that is develops a "health sense" which relies, to keep fit, not on patent medicines but on the latent powers of a well-trained and co-ordinated physique—a truly healthy nation will never be achieved.

Cheer Essential

Many of us to-day are inclined to be jaded, depressed and continually tired. This is the very natural result of the strain of the war years, and the disappointment when peace failed to bring plenty and a respite from difficulties and restrictions. But such depression is intensified if we adopt a negative rather than a positive attitude to life. Mind and body are so closely inter-related that a cheerful outlook is essential for permanent good health. The cultivation of the right daily habits can encourage such an outlook and can become a tonic which gives an added interest and develops an increased sense of well-being and happiness. Effort is needed, of course, but effort which is well rewarded while in that it brings about a reward in improved health and beauty.

One of the most important of these daily habits which we should strive to attain is good posture. Unfortunately modern urban life militates against its development. Compare the artificial conditions under which we live with the freedom of man in his natural state. Picture the disfigurement of an African native if he were called upon suddenly to breathe the smoky fog of our cities, compress

his feet into tight shoes, crouch all day at desk.

The Only Way

Yet, in spite of unfavourable conditions, right posture can be taught and bad posture altered, even late in life, by the formation of correct daily habits. And children, whose

grace is a natural heritage which should never be allowed to deteriorate, can be prevented from falling into the habits of faulty posture which will later show themselves in round shoulders, pigeon chest, flat feet and their attendant ills. Below is advice on how to stand correctly. This should be practised every day until it be-

Let Us Talk It Over

He must have been a devil of a man who first dared call woman 'abala'—the weaker vessel. Once this name was given, it was easy for the rest of his successors to toe the line.

As for those who were sinned against, they don't seem to have seen through the mischief. On the other hand, it looks as though they readily accepted the new title. For, thereby they became a privileged class who needed special attentions and protection like the kings and chieftains with a retinue of bodyguards. It was undoubtedly a fool-proof (!) device of enticing women. Soon it came to be regarded that the more a woman belonged to the higher strata of society the more she depended upon others for protection! And as is mostly the case with every society, Eastern, or Western (!) the privileged classes give the lead in fashions as well as social customs. In this particular instance, however, such a lead has brought about disastrous results by dubbing half of the human species as weak!!

Doesn't it strike one as a paradox that our ancient pundits who deified the quality of strength itself as a goddess—Adi-Shakti—should have denied the self-same quality to woman? One wonders what drove them to such a false conclusion. Woman who alone bears the burden of keeping alive the human race at the risk of her own life can be anything but "abala"—the strengthless. Even according to the modern pundits who are the devotees of science, if not shastras, woman has more strength than man. It is an established fact that a female child is more immune from infection than a male child. The infant mortality rate shows greater number of male deaths

than female. Obviously the female has more resistance power than the male. And that is the real strength though in later years the scales are changed. But even so, as an individual, she stands out as a more patient sufferer than man. Isn't it a matter of common observation that when a man falls ill he makes a lot of fuss while a woman takes it more serenely? If by strength you mean sheer brute force, well then man is certainly more of a brute than his mate. The happenings in Calcutta, Noakhali and Bihar have more than established his claim to that superiority!

It is a good omen that women are getting determined not to take things for granted. They are asking themselves if they can also learn to give as good as they get in self-defence. They are building their hopes not upon what women in France or Russia have achieved on fields of battles. Nor are they drawing upon the historic source of inspiration—Rani Laxmibai of Jhansi. Poor creatures! For generations they have been confined within the four walls of the home. How can they aspire to be a Laxmibai who was trained from her childhood in the arts of riding and lancing? At the most they had a rare opportunity to put the rolling pin for some extraordinary use! However, that in itself has given them grounds for hope. After all its not such a big jump from the rolling pin to the lathi. This cult of the lathi appears to have attracted a considerable number of followers in this very city.

Every evening women are drilling and taking lessons in First-Aid too. Perhaps this by itself may not go very far in protecting them from the expert goonda's attack, nevertheless this readiness to face him squarely if the time comes, is a revolutionary change indeed. What struck me most at one of the meetings was a short speech made by a quiet looking woman. She explained to her friends that they should not look upon this as a necessary evil nor think it as a passing phase. She emphasised that from now on they should think self-defence as a privilege and duty of a citizen in a free country.

—Leela.

comes second nature. Waiting for the bus or queuing for the day's shopping are good opportunities.

Conscious daily correction is the only sure way to improve posture, and at first it does require self-discipline and determination. The best way is to try to remember it all through the day, and to pull oneself up whenever one finds a tendency to slouch or flop. At first, to stand correctly will seem a strain and will appear to be tiring, but if the length of practice each day is gradually increased it will finally become a habit and will require no effort of will. The body will have got the "feel" of correct posture, and an important step along the road to fitness and a most valuable "healthy habit" will have been gained.

How To Stand Correctly

Start at the foundation. First study the photographs shown with this; then stand before a mirror with no shoes on and observe your feet. Place them together and have the weight evenly divided between them over the broadest part of the foot. Next observe your knees. They should look straight forward, not towards each other, and the calves of the legs should meet. If you have a tendency

WOMEN'S PAGE

towards bandy legs practise pulling your knees outwards and pressing your calves together. The muscles of the leg and foot must become trained to this correct position. This can only be done by daily practice.

Next tackle the hip region—the most important centre of control and balance in the body. The "tummy" should be slightly drawn in, and the "tail" tucked under. Now lift the ribs out of the waist-line, which gives a feeling of poise to the whole body. Next flatten the shoulder-blades, pulling them down and towards each other. And finally stretch the back of the neck and feel as though the crown of the head were being pulled up to the ceiling by an invisible thread attached there. Hitch your head—and the thoughts which it contains—to an imaginary star, and stride forth to meet the day's difficulties with renewed confidence and exhilaration.

Vanmala tells you how Lux Toilet Soap is her simple beauty treatment



I WORK UP A GENEROUS LATHER WITH LUX TOILET SOAP AND GENTLY PAT IT INTO THE SKIN...

THEN I RINSE AWAY THE LATHER WITH CLEAR, COOL WATER...

FINALLY, I GENTLY PAT MY FACE DRY WITH A SOFT TOWEL

All beauty-wise film stars know that they can rely on Lux Toilet Soap to keep their skin flawless and petal-soft—its smooth, yet penetrating lather cleanses the pores of every trace of dust and impurity. Try Vanmala's simple beauty routine yourself for 30 days—you will be delighted with its gentle, cleansing action.

The Beauty Soap of the film stars

LTS. 135-50-40 LEVER BROTHERS (INDIA) LIMITED

Fragrant flattery of a perfect powder



The unique loveliness of Goya's powder is in its fragrance—specially created by Goya himself, to blend perfectly with other perfumes. Goya's face powder is finer than stardust, smoother than sable—use it for your special occasions.

Goya
MADE IN ENGLAND BY
161 NEW BOND ST. LONDON W.1

In six original lovely shades:
Nature: Rachel;
Peach: Nectarine;
Bamboo: Sun Tan.



Children's Own Corner

Conducted by

BALKAN-JI-BARI - THE ALL-INDIA CHILDREN'S ASSOCIATION

My dear Sisters & Brothers,

I have just returned to Bombay (15th November morning), and have lots to tell you about my tour in several Sind villages.....However, I feel too much fatigued on account of moving from one place to another continuously, and thereafter making a long journey to this place.....And as regards my health, well, I don't think it has improved, so that is another reason.....But I hope to write everything in detail next week positively.....In the meanwhile, here follows the circular issued by the General Secretary B. P. Balkan-ji-Bari (16, Apollo Street, Fort, Bombay 1), in connection with the forthcoming All-India Balkan-ji-Bari Workers' Camp and the Child Welfare Conference.

(1) It has been definitely decided to convene the Second All-India Balkan-ji-Bari Workers' conference at Bombay during the ensuing Christmas holidays from Friday, 27th December 1946, to Monday, 30th December 1946, both days inclusive.

(2) The following programme has been tentatively fixed:—

- Bari Workers' Camp and Conference, at Borivli (Shri Ratilal Nanavati's "Suresh Kutir", Mandapeshwar Road, Borivli, B. B. & C. I. Railway), 27th and 28th December 1946.
- Workers' Outing, 29th Morning.
- Children's Variety Concert at Bombay, 29th Evening.
- Sight seeing for outside workers at Bombay, 30th Morning.
- Child Welfare Exhibition and Conference at Bombay, 30th Afternoon.
- Dispersal, 31st December 1946.

(3) All the Branches are requested



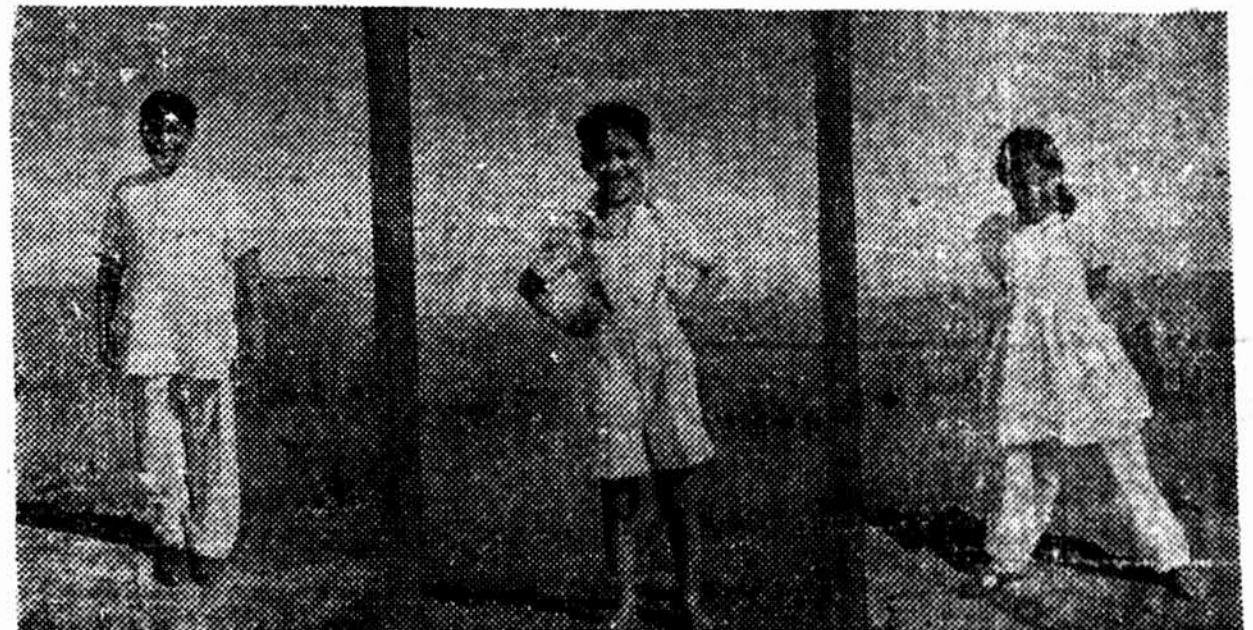
"Motherhood" (left)—Photo by Kodur Nair, and "Village Belles" (right)—Photo by Sulochana Mehta.

1946, or before 7 a. m. on the 27th December 1946.

(6) Delegates are requested to provide themselves with the following:—
(1) Complete bedding; (2) Clothes for a week (for Bombay and Suburban delegates three days); (3) A Mug; (4) A Torch; (5) Necessary Toilet and Stationery.

(7) Free Boarding and Lodging will be provided during the Conference at the Borivli Camp for all the time to all the Workers coming as delegates from outside Bombay, while for Bombay and Suburban delegates these arrangements will be available only upto the 28th night when they will leave the Borivli Camp and move to their respective places from where they will attend the Children's Variety Concert at Bombay on the evening of 29th December and the Child Welfare Exhibition and Conference also at Bombay on the evening of 30th December.

(8) For the proposed Exhibition, the Bari Workers are requested to collect articles prepared by or for children, specially pertaining to their



Brother Mohan and Jawahar and Sister Nirmala, children of Shri Ram B. Motwani of arkan (Sind).

to send the full names, designations and addresses of all their delegates with the delegates' fees of Rs. 2/- per head to the undersigned so as to reach him not later than 30th November 1946. It should be noted in this connection that the delegates have to be selected by the respective Branches only, and that no Branch shall send more than five delegates including its own office-bearers but excluding the members of the Executive Committees of the Bombay Provincial Balkan-ji-Bari and the Sind Provincial Balkan-ji-Bari, the Provincial Extra Boards of Advisers, Bombay and Sind, and the All-India Board of Directors under the existing Constitution and the members of the proposed Board of Directors, Board of Trustees and Governing Council of the All-India Balkan-ji-Bari under the proposed new Constitution

(4) In order that the delegates may not be put to inconvenience, they should inform the probable date, time, and train of their arrival at Dadar Station. Those delegates coming to Bombay by G.I.P. Railway will have to detrain at Dadar (G.I.P.) and will have to cross over to Dadar (B. B. and C. I.) and entrain there in a Suburban Train for Borivli, while those coming by B. B. and C. I. Rly. have to break their journey at Borivli. And if their Train does not halt at Borivli, they also will have to detrain at Dadar (B. B. and C. I.) and similarly entrain from there in a Suburban Train for Borivli. The Bari volunteers with badges will receive and guide the delegates at all the Stations, viz., Borivli, Dadar (B. B. & C. I.) and Dadar (G.I.P.).

(5) All the delegates (except those from Bombay and Suburban Branches) are requested to arrive and settle at the Borivli Camp not earlier than the 26th December 1946. The Bombay and Suburban delegates will do so on the night of the 26th December

hobbies and handicrafts, and hand them over to the Secretary in charge of the Exhibition by 16th December 1946. The outside Workers, however, can hand them over immediately on their arrival at the Borivli Camp. They may, nonetheless, send a previous intimation by 16th December as to what things they propose to bring with themselves for the Exhibition.

(9) All the Workers are further requested to send for consideration immediately their suggestions or resolutions if any to be moved at the All-India Balkan-ji-Bari Workers' Conference.

* * *
For full particulars about Balkan-ji-Bari—The All-India Children's Association, please write to Dada—"Gullistan", Khar—Bombay 21, mentioning your full name and address and age, and enclosing nine pice stamps for postage.

*All Good Wishes from
Your Loving,
Dada*

* * *
"Gullistan"
Khar—Bombay 21

Professor CHAIRO

YESTERDAY AN UNKNOWN AGENT or Actress: Today a favoured merchant or film star. All this by a change in name. See how Vowels affect your fortune. Name correction Rs. 10/-, Lucky day, colour & Stone Rs. 15/-, General Outline Rs. 25/-, Special Reading double the rates. Astrology Palmistry; rate as above. Give name, date of birth or write time to PROFESSOR CHAIRO, P.B. NO. 263, NEW DELHI.

BICHO: THE BRAZILIAN'S SATTA

By Paul McMohan

For years the Brazilian Government has outlawed the old Brazilian animal game, Bicho, as illegal gambling. But that doesn't prevent virtually everyone down here from playing it.

Busy runners pop in and out of Government offices as faithfully as they visit bars and barber-shops, collecting bets for the several-times-a-week drawings. Maids, labourers, white-collar workers and pan-handlers budget a share of their meagre earnings for Bicho money, meanwhile remaining alert to "inspirations" for lucky numbers.

Custom has helped to fasten this 70-year-old numbers racket on Brazilians, but more important than tradition is the fact that the little fellow with a passion for gambling can place Bicho bets as small as a penny, while in the national—and legal—lottery he must lay at least a nickel on the line.

Dom Pedro's Edict

Bicho was born when Emperor Dom Pedro II, deciding to do something for his needy Pal, Baron Drummond, gave him the zoo concession with the stipulation that all profits would go to the Baron as long as he lived. Attendance was small and there were no profits, until the Baron conceived the idea of holding a lottery each day among purchasers of admission tickets.

The Baron listed the names of 25 animals and birds in alphabetical order. Then, employing the numerals 1 to 100, he assigned four numbers to each of the 25 animals. Each ticket bore the name and picture of an animal and one number.

In a covered cage in the centre of the zoo, the Baron placed one of the 25 animals or birds each day. When he unveiled it, the holders of that

name were declared winners. The Baron paid off at 24 to 1, thus leaving a nice clean 4 per cent profit for himself.

Lovers Of Bicho

The gambling-loving Brazilians took to this game quickly, called it Bicho—which means animal—and started to buy fistfuls of tickets every day. Agents began selling tickets on the streets.

Eventually, in order to broaden the play by making more combination possible, the game was linked up with the winning numbers in the national lottery and, still later, to illegal lotteries as well. Now, many play Bicho without thinking of any animal, simply betting that the number they select will figure in the winning numbers of the next lottery.

Bets are paid off at 24 to 1 if you play one number in the winning lottery ticket; 80 to 1 if you win on the final two numbers; 800 to 1 on the final three digits; and 6,000 to 1 on the last four numbers. Many other combinations of bets are possible.

The animals, nevertheless, still play an important part in Bicho. Many Brazilians are without any education but they have committed to memory the names of the 25 animals, the numbers corresponding to each, the various combinations that can be played and the odds.

Political Betting

The Brazilian is an inveterate "hunch" bettor and is searching constantly for what he calls "inspirations." If he dreams at night about a tiger, he hurries next morning to his

Bicho banker to lay a bet on the numbers corresponding to the tiger.

When a prominent Brazilian nicknamed "Eagle" died, there was a heavy play on the numbers related to the eagle. If Russia appears to win a point in International Politics, there is a rush to bet on the numbers of the bear.

Five years ago the Government declared Bicho illegal, and the next morning Bicho bankers were swamped with players betting on the number which appeared on the proclamation outlawing the game.

One time a Communist who had a Japanese garden, ran for office in Brazil. An opponent dubbed him "comrade butterfly." The day the appellation appeared in the newspapers, there was a run on the numbers corresponding to the butterfly.

No one knows how many Bicho bankers or how many players there are, but everyone in Rio agrees that more persons play Bicho than gamble in the national lottery. Everyone has his favourite banker. It may be the barber, a regular lottery salesman or just one of the fellows on the street corners.

Bankers And Supers

The Bicho player has implicit faith and a deep admiration for the integrity of the banker who always pays off. The Brazilian claims that his Bicho game is the most honest gambling in the world.

In order to be able to pay off in an emergency, the little bankers "insure" themselves with one of about 15 super-bankers who, in effect, underwrite the Bicho game here. The super-banker does not sell chances himself,

Maids, labourers, white collar workers and pan handlers budget a share of their meagre earnings for Bicho money meanwhile remaining alert to inspirations for lucky numbers. Brazilians call it the most honest gambling in the world in spite of the fact that it is illegal.

being content with his nice cut from fees paid him by the small bankers.

Occasionally, the police pounce on a few bankers. The Bicho players themselves never get around to worrying about the Cops. They're too engrossed in hunting "inspirations."

After bearing a rough shave for a while in silence the customer remarked: "Half a minute! Have you another razor?"

"Of course, sir" replied the barber coldly. "Why do you ask?"

"Oh, I thought I'd like to defend myself."

* * * * *
One of the examination questions was: "What is the significance of the eleventh of November, 1918?"

A member of the class responded: "On that day the Armistice of World War I was signed, and there have been two minutes of peace each year since."

* * * * *
A woman posed for a snapshot in front of the fallen pillars of an ancient temple in Greece.

"Don't get the car in the picture", she said, "or my husband will think I ran into the place!"

way. "There is something in Acharya Kripalani's way of thinking and writing which distinguishes it from others," wrote Gandhiji. By challenging the neo-cult called "Gandhism" he establishes the case for the Gandhian way. "There is as yet no such thing as Gandhism, but only a Gandhian way and outlook which is neither rigid, nor formal nor final," he wrote.

Such "heresy" has often landed him in some unpleasant situations and often brought him in conflict with the Congress Right which seeks to fortify itself under "Gandhism." Particularly has this been the case since socialist influence began to spread within the organisation. He never changes his opinion to suit somebody else's convenience. Personal advantage or selfish advancement have never conditioned his approach to questions. Therefore, he is no respecter of persons. As Professor Malkani tells us, "Kripalani is no tame follower even of the Mahatma. He is second to none in the 'royal camp' for telling straight and even unpleasant truths to the Master. If need be he can give blows and take them as well. It is all in the day's game." But he is incapable of hitting below the belt.

Citizen Of Four Provinces

Acharya Kripalani has the unique distinction of being the organiser of the largest single khadi centre by individual effort. It is the Gandhi Ashram at Meerut. Though ill at ease with dull drab routine work, he has a great capacity for concentration, organisation, and quick decision. He is free from parochialism. He makes his home wherever he goes and is quite at ease with the different people. Though born a Sindhi, he became a Bihari when he settled down in that far-off province. Later on when he shifted to Benares he became a "bhaiya" with equal ease. While Acharya of the Gujarat Vidya-pith, he adapted himself to the Gujarati way of life. Writing about this characteristic in Kripalani in his reminiscences of the Champaran days, Gandhiji said: "Though a Sindhi he was more Bihari than a born Bihari. I have seen only a few workers capable of merging themselves in the province of their adoption. Kripalani is one of those few. He made it impossible for anyone to feel that he belonged to a different province." And of this he himself said: "I had no intention of becoming a Gujarati. I was already a citizen of three provinces—Bihar, U.P. and Sind. Even a more ambitious man than myself would have been satisfied with this. But how could the single atom of an individual resist the attraction of a great province? ... The little service I rendered to you made me one of you."

St. Paul Of Gandhism

(Continued from Page 3)

I believe, and my experience has confirmed me in the belief, that nothing draws man closer together than disinterested service." But withal, Kripalani is a poor linguist!

Prisoner With Bar-Fetters

Prison is a leveller of men. It brings forth the best and worst in them. The dull routines and lack of variety and diversions affect the nervous system. Some develop insomnia. Others contract indigestion. Yet others become moody and spend their time counting the number of days to pass, or live in hope of early amnesty. None but the strongest and the dedicated could stand up and face the ordeal. Kripalani belongs to this latter category. His is an unconquerable spirit. He bends his head to no authority. He is unafraid.

It is said that in the course of one of these periods of imprisonment in a U. P. jail he evoked the displeasure and ire of the tinsel gods who seek to impose their will as the law of life and conduct in that little "underworld"—an Indian prison is nothing else. He was put in bar-fetters and hand-fetters and made to stand stripped for a whole week. The vindictive and wicked punishment produced no effect. It only roused his innate nature. He endured it, but never relented. Later, in the Ahmednagar Fort, he displayed his intimate acquaintance with the culinary art, "a least suspected virtue which helped to relieve the monotony of life and create fresh appetite to his friends by his labours in the pantry."

The General Secretary

Acharya Kripalani was elevated to the General Secretaryship of the Congress in 1934 and he has held that high office ever since. He has served under four Presidents and that is a marvel. A second to none, and a leader in his own rights, he has shown great capacity to hold on to his own and yet discharge his duties. Such a task is not very easy and often becomes thankless. Anyone conversant with the inner story of the working of the Congress Secretariat and the Working Committee will tell you how often clashes and conflicts have arisen. That was inevitable. But he has an uncanny way of getting out of bad holes. He has his point of view and expresses it with clarity and with

a directness which is devastating. Others have their points of view. He seldom gives up his own.

Ascetic And Bohemian

In his personal life Kripalani is a strange blending of the ascetic and the Bohemian. Long before he entered active public life, he had accepted voluntary poverty. Of this Gandhiji writes: "I had known of him ever since my visit to Hyderabad. Dr. Choitram had told me of his great sacrifice, of his simple life and of the Ashram that Dr. Choitram was running out of the funds provided by Prof. Kripalani. He used to be a professor in the Government College, Muzaffarpur, and had just resigned his post when I went there. ... He had no rooms of his own." And he has ever remained without a room of his own. He lives where he works. He eats where food is offered to him.

He lives up to his own maxim: 'the ancient ideal of the poverty of the scholar and the teacher'. He used to tell his students: "Ours is an aristocracy of learning wrapped in rags. But the rags are not unpleasant because they represent voluntary renunciation. It is poverty that does not impoverish, but enriches, ennobles and elevates." Verily he is among the "aristocracy of learning." It is odd that a man wedded to such principles can at all be a Bohemian. But such is the fact of his personality. Perhaps, it is this odd personality in him that has attracted young and old to him. His presence is ever infectious. He has his "admirers" all over the country. Even as Gandhi is surrounded by young women and girls, so have I seen Kripalani chaperoned by ladies.

But he is attached only to one and that is Suchita Kripalani, a highly accomplished woman who chucked a comfortable job to become the mate and comrade of this "aristocrat of learning" who has the unique distinction of being the "Prince among Paupers." They live the life of the allegorical wandering Jew and Jewess. The marriage created a sensation. There was a touch of romance about it. There are two couples as attached to each other as the Kripalanis. Each makes love to his or her work and yet how forlorn they look when they are apart! Dr. Pattabhi has referred to the "Professor's proverbial absent-mindedness." But he noticed

this in the Ahmednagar Fort. And Suchita was not there! For, says Dr. Pattabhi: "Kripalani was not quite so happy in body as in mind. What little perturbation afflicted his mind and 'mizaj' was set at rest on hearing from Suchita."

St. Paul Of 'Gandhism'

Leadership of the Congress comes to him at a time when the country is on the threshold of great changes may be, cataclysmic changes. None but the most sagacious, determined and courageous can take the helm and lead the ship to the promised land. The Congress has accepted responsibility for the Government of India. The country is in a ferment. The tragedies of East Bengal, Bihar and elsewhere have already cast their dark shadows over the Indian horizon. His own "home" town of Meerut where the Congress meets has been the scene of disturbances. But his decision to keep to the schedule undeterred by such things, reveals his supreme confidence in the people.

As I have pointed out, Kripalani is a man of decision, and the coming days, indeed, are days of supreme decision. He will, without doubt, requite the confidence that has been placed in him in calling him to the high office of the first servant of the Indian people. He joined Gandhiji at the beginning of a new era in Indian History. That was the beginning of Indian renaissance and resurrection. That era has reached its crescendo of achievement. A new epoch opens and with it come the tasks of consolidation, construction and consummation.

Some one once said that the Gandhi era in politics will close with the assumption of Governmental power by the Congress. If at this stage, therefore, leadership was left to a mere follower of the Master, like followers of great men who have adopted his creed, he would reduce the living Master, to a dead idol. But Kripalani is different. "He is", as Professor Malkani says, "live enough to keep the Master living." The author of the "Gandhian Way" is dynamic and the dynamics of Gandhiji's outlook will play a great part in influencing and moulding the character of the great changes that are impending.

Christianity would have died on the cross with the crucifixion of Christ but for St. Paul. Kripalani is the St. Paul of "Gandhism", if there is any such thing as "Gandhism." Let us salute J. B. Kripalani who has put on the crown of thorns at Meerut on the 21st of November.

The LAST PAGE

Conducted by
CHRONICLER

NEW DELHI.

"A ray of light in a darkened world."

That is how an eminent American educationist described the Jamia Millia Islamia (National Muslim University) in the course of his message read out at the Jubilee celebrations.

A ray of light in a darkened world! And so it was—the celebration itself! At a moment when the forces of darkness, of fanaticism and bestiality seem to be let loose all over the country it was inspiring and heart-warming to participate in the Silver Jubilee of an institution which, for a quarter century, has held aloft the torch of learning, and sustained the ideals of freedom and progress of unity and national service.

A ray of light in a darkened world! And so it was—at last to see on the same public platform Maulana Abul Kalam Azad and Mr. Jinnah, Pandit Jawaharlal Nehru and Mr. Liaquat Ali Khan, C. Rajagopalachariar and Sardar Abdul Rab Nishtar, Mr. Asaf Ali and Mr. Ghazanfar Ali Khan.

The impassioned appeal for unity with which Dr. Zakir Husain closed his speech, addressing Pandit Jawaharlal Nehru and Mr. Jinnah by name, shall remain one of the most memorable and moving orations that I have ever heard in 15 years of political reporting. It brought tears to the eyes of almost every one present in the vast pandal. In words that were as dramatic as they were sincere, Doctor Zakir raised the issue far above communal or political considerations, to the level of true humanitarianism. "Our India—our home—is on fire. Let us not pause to consider WHO started it. Rather, let us unitedly strive to put out this horrible conflagration." The workers of Jamia, he said, had kept aloof from party politics and dedicated their lives to the education and care of the young. But to-day when even the lives of innocent children were not safe or sacred, how long could they stand aside and witness this mad orgy which was reducing the Indian humanity to a level lower than that of blood-thirsty beasts?

This speech and its sentiments were not in the nature of a rhetorical 'aside', a passing comment on a topical theme. Indeed, they represented and symbolized the very essence and core of all that the Jamia Millia has stood for throughout its life of 25 years, and all that the selfless band of workers led by Doctor Zakir Husain have worked and struggled for—the inculcation and propagation of truly humanitarian ideals, the synthesis of the true religious spirit with the true spirit of patriotism, the dissemination of a mellow culture and education in an atmosphere of freedom and tolerance!

The Style Is The Man

By the way, after listening to the three main speeches delivered by Doctor Zakir Husain during these celebrations, many of us have come to believe that he is to-day perhaps the finest living prose stylist in Urdu, comparable to Maulana Abul Kalam Azad's renowned AL HILAL style, and yet different from it, for in his simplicity of diction Zakir's comes nearer to the common people than the elegantly chiselled but somewhat 'literary' prose of the Maulana. Again, the Head of the Jamia is no conscious stylist and is probably quite unaware that he has achieved a remarkably high standard of prose. For in his case, verily, the style is the man. The resonance and power of his eloquence is not merely derived from his literary ability though, of course, one must have an extensive vocabulary and the capacity to use it. It is, rather, as with Pandit Nehru's English writings, a reflection of his total personality and all his faith and all his humanity and all his integrity have gone into the making of the style which is simple, direct and yet incisive and eloquent.

The honoured place that the Jamia (in striking contrast to some other

and far older universities) has come to occupy in the world of education was proved by the glowing tributes paid to its work in the fields of progressive and experimental education by eminent educationists, both Indian and foreign. Messages of goodwill came on the occasion of the jubilee from Egypt, Iran, Iraq, Syria, Turkey, China, Denmark, Norway, Holland, Poland, France, Britain, U.S.A., Australia and New Zealand. The Education Minister of the Turkish Republic greeted "the young University of aged India" while a Polish educationist feelingly referred to "This great adventure—this noble effort for the renewal of the spirit of man". Nearer home, messages came, among others, from Pandit Jawaharlal Nehru (who did not expect to be present but did come), Mrs. Naidu, Sir Tej Bahadur Sapru, Premier Kher of Bombay and Premier Pant of U.P., Sir Maurice Gwyer, and a number of Universities including Shantiniketan, Agra, Lucknow and—the ALIGARH MUSLIM UNIVERSITY!

SARTORIAL NOTE: At the Jamia jubilee function, both Pandit Nehru and Mr. Jinnah wore fawn-coloured Sherwanis—the only difference being that while Panditji's was of homespun woollen khaddar, the Qaid-e-Azam's was of a finer foreign fabric. Which may or may not be symbolic!

The presence of Mr. Jinnah and other prominent Muslim Leaguers may be taken to indicate an official end of the campaign of calumny that some Leaguers and a section of the League Press have carried on for many years against the Jamia and Doctor Zakir Hussein personally. It will be recalled for example, that when the Basic Education Scheme (drawn up by the Zakir Hussein Committee) was adopted by certain Provincial Congress Governments, the Head of the Jamia came in for some very nasty criticism in the League press and on the League platform. He was called "showboy of the Congress" and what not, and every effort was made to discredit the Jamia in the eyes of the Muslims in general.

The stimulus behind the League prejudice and hostility against the Jamia was the close historical relationship between the Congress leadership and the Jamia. As I indicated last week, it was Gandhiji, along with the Ali Brothers, who laid the foundations of the institution. (In his message, Pandit Nehru called the Jamia "the lusty child of the Non-co-operation movement"). The three first Vice-Chancellors of the Jamia were all well-known Nationalists and Congressmen—Maulana Mohamed Ali, Hakim Ajmal Khan and Doctor Ansari. Its present Chancellor (Amir-e-Jamia) is Mr. A. M. Khwaja, the President of the All-India Muslim Majlis. The publishing house of the Jamia has consistently published Urdu translations of books by Gandhiji and Pandit Nehru. And Congress Governments were the first to recognize and extend state patronage to the Jamia. Add to it the fact of the high esteem in which Doctor Zakir Hussein is held by all top-ranking Congressmen. And no wonder Mr. Jinnah, even while, commending the remarkable progress and achievements of the institution, in his speech at the Jamia jubilee, was constrained to refer to "certain misunderstandings and prejudices" in the minds of the Muslims about the Jamia which, he said, could be dispelled only by the practical work done by the Jamia in future. Yet the important point is he has now pledged all support to the Jamia on behalf of "Muslim India", assuring Doctor Zakir Hussein that no longer need he worry about financial difficulties.

The reason for this remarkable change is that direct and indirect opposition notwithstanding, the Jamia has become a force to be reckoned with in the cultural life of Indian Muslims.

The Jamia hitherto has been essentially a MUSLIM institution, devoted primarily to cultural and educational work. Its contacts with the Congress were based only on the Congress leaders' appreciation of the fine work that the Jamia was doing. In the sphere of politics the Jamia has consistently maintained an attitude of academic impartiality, while giving freedom to its professors and students to believe in whatever political ideology or party they liked—whether League, Congress, Socialist or Communist! Nor has the Congress ever sought to interfere with the internal organisation of the Jamia or tried to make it a handmaid of the Congress. With the triumph of the Jamia over the prejudice and hostility to

which I have just referred—there arises for it a danger too. For instance, all manner of tactics may be adopted to make the Jamia toe the League political line.

Another danger arises from the big donations made by the Princes—5 lakhs from the Nizam, a lakh each from Bhopal, Rampur, and Bhawalpur. With the increasing tempo of democratic upsurge in these as in other states, it is not unthinkable that the rulers of these States will look up to the Jamia and its sponsors to support them in the coming struggle—People 'versus' the Princes—or at least NOT to support the clamorous masses demanding democratic rights.

Knowing the indomitable stuff of which the Jamia's selfless and brave workers are made of, and with full confidence in their integrity, I have every hope that both the communalists and the feudal reactionaries will be disappointed and that, Jamia will continue to serve the cause of intellectual freedom without compromising its ideals.

When Two Extremes Meet

Adversity, it has been said, makes strange bed-fellows. And politics with its ever-shifting balance, brings about paradoxical alignments.

The statement of Mr. Prakasam, the Madras Premier, to the effect that no new textile mills should come into existence in his province which, in future, will increasingly depend upon hand-made cloth, might have gladdened the hearts of orthodox Gandhians, but it has been subjected to criticism from a large body of public opinion in the country. What is amusing to note, however, is that Mr. Prakasam has been criticised in severest terms by two parties—the Communists and the Capitalists! Comrade P. C. Joshi, the Secretary of the Communist Party of India, says it is "amazing that a responsible Prime Minister of a big province should come out against textile mill expansion when India's millions are experiencing the acutest cloth famine." To do so, he says, "is to invite foreign made cloth to flood the country", using a typical argument of the indigenous capitalist! Indeed, Mr. Prakasam is castigated almost in the same terms by Sir R. M. Alagappa Chettiar, the President of the Southern India Chamber of Commerce, who strongly protests against the policy of the Madras Government because such a policy "would spell disaster to the industrial development of the province."

When there is the case of the Labour Minister Nanda's Industrial Relations Bill which has just been passed by the Bombay Assembly. If, on the one hand, the measure was literally torn to shreds by the Communist M.L.A., S. A. Dange, on the other it provoked the wrath of the millowners who went to the extent of leading a deputation to voice their protest against the Bill. The Communists think Minister Nanda is a paid hireling of the millowners who brought forward this Bill to kill the Labour movement, while the millowners almost suspect him to be an agent of the Comintern, striking at the roots of the sacred shrine of capitalism and private enterprise.

Again, there is the still more amazing phenomenon of the extreme Leftists and extreme Rightists agreeing on the subject of the Soviet Union. Mr. Churchill's anti-Soviet diatribes at Blackpool might well have been ghost-written for him by a joint drafting committee composed of Messrs. Louis Fischer, Max Eastman and Arthur Koestler, all of them self-proclaimed radicals whose chief grouse against the Soviet Union is that it is not Communist enough! At the same time, one often wonders if some of our professional Red-baiters and local Russophobes who profess Socialism but are more busy denouncing Stalin and the Soviets than in propagating the Socialist cause, get 'talking points' sent out to them by Churchill, Byrnes and the scribes of the Hearst Press.

Sometimes, of course, such paradoxical alignments are most illuminating and edifying. For instance there is the growing 'United Front' between the Hindu and Muslim landlords of the United Provinces and Bihar (most of them followers of the League and the Mahasabha) against the Congress which is responsible for the legislation to abolish the Zamindari. Then, again, from the midst of the fratricidal warfare and communal carnage of Calcutta comes the news that

Interim New Delhi

In 1937 when the Congress Ministry took office it happened to be in Lucknow and saw the birth of a new era as the peasants in rags marched unceremoniously into the Secretariat and even the Assembly Chamber to meet "our minister". No such dramatic manifestation of democratic upsurge is visible in New Delhi which I am visiting for the first time since the Interim Government took over. Nehru might be the Vice-President but red tape still is king and bureaucrats rule is far from coming to an end in the Secretariat which is still called and still is "imperial" and not national. The Police are much in evidence both in the Assembly and the Secretariat and today it is more difficult to meet "Honourable members" than it was in the old days of I. C. S. Rule.

This is partly due to the "uneasy coalition" with the League which prevents the Congress Ministers from going out for sweeping administrative changes and reforms.

While Nehru, Patel, Rajaji, Rajendra Prasad and Liaquat Ali have all earned respect for their executive efficiency and shrewd commonsense and many cobwebs of corruption and inefficiency have been removed from dark nooks of the Secretariat, still it is felt that the stranglehold of 'Civil Service' remains intact. The worst example is the strange and inexplicable fascination that Congress members including Nehru and Patel seem to have for keeping I. C. S. officials as private secretaries. Apart from (independence from nationalists viewpoint) of this civilian old guard, it is worth pointing out that private secretaryship of Cabinet Ministers is recognised in all democratic countries as the training ground for promising junior politicians who should have this chance in India too.

Another evidence of appeasement and compromise with old order is provided by the presence of staunch prohibitionist Congressmen at cocktail parties given by Civil and military officials. Many were shocked by Rajaji's appearance at such a party given by Brigadier Thorat, in charge designate of the Poona Military Academy.

Of course Rajaji and other Congressmen don't drink at such functions. It is pointed out that their presence can be permissible only in case of diplomatic functions or parties given by important foreigners.

Many instances of the unstable basis of Congress-League coalition are mentioned. It is said that in Wavell's absence League members don't attend Cabinet meetings presided over by Nehru. None is surprised here therefore at the open manifestation of differences in statements of Rajen Babu and Nishtar in the Council of State. Few expect the coalition to last long.

The Interim New Delhi is the same old New Delhi with Wavell in his Viceregal heaven and Imperialist bureaucratic world.

Hindu and Muslim capitalists (like Birlas and Ispahanis) who, in their individual capacities, support the League or the Congress, are joining hands to float huge new industrial enterprises.

Only rarely, however, we witness such a healthy and inspiring example of unity as the public meeting held at the Sunderbail Hall under the joint auspices of THE BOMBAY PROVINCIAL CONGRESS COMMITTEE, THE BOMBAY MUSLIM LEAGUE and several other organisations. The occasion was a lecture by Mr. and Mrs. Ballinger from South Africa on 'Indian Problem in South Africa'. The insults and humiliations that Indian settlers in South Africa and other colonies constantly suffer would be greatly compensated if they induced in us, Hindus and Muslims and others, an urge to unite and fight together for the rights of Indians, both in India and outside!

"Fancy a woman getting a thousand pounds damages for the loss of a thumb," said Mrs. Jones. "It seems excessive".

"Perhaps," suggested Smith. "It was the one she kept her husband under".

"My little boy is very polite," said Brown, jovially. "Only the other night in the bus he pointed out an empty seat to a dear old lady and then raced her for it".

A passenger in an aeroplane was enjoying the scenery when a parachutist floated past.

"Going to join me," he asked. "Indeed not," said the passenger. "I'm quite all right where I am." "Just as you like," replied the parachutist. "I'm the pilot".

It is no beer and skittles wangling a job these days. You remember the man I was talking about a fortnight ago,—the man who could not fix up a patron because this Government would not make up its mind about its personnel? You work up a man up HIGH for weeks,—prime him up with unswerving loyalty and so forth,—and then, when you think that the time is coming there is another of those quick-changes in the Secretariats, and your man is jerked away from your hand. That was this man's worry.

Well, after all, he did get his patron, and the patron stayed to usher the new Cabinet in. And yet, the man did not get the job.

I will tell you why he didn't, but tell me, what sort of a man are you? Are you one of those gifted with a peep-scope outlook on Life,—nose in the air and chin tilted up like Captain Kettle as Stanley Wood saw him,—a man whose "strength is as the strength of ten because his heart is pure?" Or, are you just like one of us lesser mortals, needing the guidance of a stronger hand, the prop of a patron?

If you are one of the former species, pass on. But if you are of the latter kind, I ask you this. What sort of a patron would you choose? You would probably choose one in whom all the deadly virtues have seared deep into the soul. A man of integrity, honour, fairness, etc. in short, a man with conscience, a Good and Honest man. That was what this friend of mine did, and that was why he did not get the job.

For, the only sort of man who qualifies for a proper patron is a wicked man. Not the lukewarm,

Patter

CHOOSING A PATRON

By Asude

lamby-pamby kind of wicked man who does wrong stealthily, guiltily, but a red-blooded, sure-fire, daredevil WICKED MAN, who knows no principle and gives not a damn or "Conscience".

I say this because I have met a few of the former species myself in my own life. They would make their promise of help and then at the moment of making the selection their Conscience would jog their elbow, with the result that "the better man" won. They pleaded that they could not help it. All their promises to help me was "sickled over with the pale cast of thought" at the crucial moment and they would pass me over.

This happened even if I 'was' the "better man". For, the mere fact of their having made their promises to me sat on them like a nightmare. Their one idea of justice appeared to be to let me down. They were Good, Honest men.

It is a very serious thing, I assure you, and many a tragedy can be traced to a wrong choice of patrons. You curse man for turning you down, but the fault was really yours for putting your shirt on the wrong horse.

Take that Calcutta Professor, for

instance, now enjoying legendary fame as the sternest moralist of his time. Who does not remember the memorable event which made him famous overnight, literally overnight? Travelling with his young son by train, he discovered at the stroke of midnight that the boy had just passed the "half-ticket" age. And so he pulled the alarm cord, got the guard to take the excess fare from him, and slept in peace for the rest of the journey.

There are such men,—men with morality on the brain. They are no good for you. The thing to do is to pick out the truly bold bad man out of the bunch. He is the man who will stand by you through all the fee-faw-fum of "honesty", "justice", and "fair play", tear to shreds all highfalutin talk about "square deals". A real he-man! True to his wickedness. That is the Marwar for you.

Sometimes, these moralo-maniacs are hoisted on their own petards. I remember the case of the moralist Munsiff and the Marwari litigant. It is worth recounting as a helpful tip to you.

The Marwari had a case in the court of the Munsiff. It was a losing case and the Marwari's law-

yer told him so. But the gentleman from Marwar would never say "die". All rigor mortis had actually set in, so, he suggested that a decent X'mas hamper might help in persuading the Munsiff to see his point-of-view. But the lawyer threw up his hands in horror at the idea and told his client firmly that it would be court-ing sheer disaster. For the Munsiff was one of those Moralists. The Marwari went away brooding.

The lawyer got the shock of his life when judgment was delivered, for his client had won. It was unthinkable, impossible, but it had happened. He sent for the client and congratulated him and sought congratulations in return for his own legal acumen. Incidentally, he complimented the client on his luck.

The Marwari listened and broke into wild cacklings. He laughed at the lawyer's face, and laughed and laughed till tears rolled down his chubby cheeks. "It was neither Law nor Luck, Babuji", he explained when he recovered his breath. "It was the 'Dai' (hamper) which did it." The lawyer could not understand. "What 'Dai' are you talking about?", He asked. "You didn't send one, did you?" "Of course, I did!", chortled the client. "Impossible!" Shouted the lawyer, "I will never believe it. I know the Munsiff." "But you do not know 'me', Babuji! I sent the 'Dai' alright, but I did not put 'my' card on it. Did you take me for being so silly as that? I put the other party's card on it!"

There are such men, and the wise one avoids them in choosing his patron. My friend did not and he is lamenting. Probably, you would know better after reading this—if you do.

Trans-Oceanic Wedding Bees

By Joseph Mackey

If you have a friend—or a boy friend—in Moscow, Stockholm or Cairo you can get married by telephone for about \$20, including \$2 for the marriage license and \$2 for the preacher. The ring (non-telephonic) of course, is extra.

Naturally, the telephone company does not handle such details as licenses and preachers, but the whole idea of trans-oceanic marriage ceremonies is something new and one that is leading ways to refer to the inventor of the telephone as Alexander Wedding Bell.

Late last month, a Miss Edna Fenton of Bath, England, and a John Breavig of Detroit Lakes, Minn, who met in London 11 years ago, decided that they have waited long enough.

The latest craze for mouth-piece matrimony has led ways to refer to the inventor of the telephone as Alexander Wedding Bell.

and were wed in a trans-Atlantic ceremony. The cost was \$42.18.

Short Wave "I do's"

Anticipating that these long-distance nuptials might precipitate a whole flurry of short-wave "I do's," we made a survey to learn what a 10-minute phone ceremony would cost you if you have a rose in Ireland, a fiancée in Paraguay, or another far-flung Darling.

To most distant places where phone service is available, you can figure on

half a G-note from New York City for your mouthpiece matrimonials, and you can hold them down to 10 minutes. The charges for most European and South American countries are \$12 for the first three minutes, plus a 25 per cent tax.

In a brief civil ceremony you might squeeze the whole thing into less than three minutes, but under the regular episcopal service, for instance, you would probably get only as far as the part about "With all my worldly goods I thee endow." After three minutes, the charges are \$4 for each additional minute, plus tax.

No Service At Tibet

If your Olivia's from Bolivia, you'll pay top rates for 10 minutes—\$22.50 (\$15 for the first three minutes and five more for each extra minute, plus tax). If she's from Germany or Japan, remember that outgoing calls are not permitted from there to the United States.

You'll pay \$25 plus tax if she's in the Bahamas, \$40 plus tax for Surinab (in South America, as everybody knows), and \$37.50 plus tax for the Dominican Republic.

If your telephonic bride-to-be lives in Nyangwe, Belgian Congo, you'd better call the whole thing off. No service. The same thing is true of Saudi Arabia, the New Hebrides, Tibet, Tahiti and China.

In fact, there's no trans-oceanic phone service—for matrimony or any other purpose—to many parts of the world, including such modernized centres as Monte Carlo and Istanbul, as well as such outposts as the Fiji Island and Bandjermasin, Borneo.

MOPSY by GLADYS PARKER

THE BEST WAY TO
TELL A WOMAN'S
AGE IS
NOT TO!



7-18



"I understand you've broken off your engagement to Bill?"

"Yes!"

"How's he taking it?"

"That's what's worrying me."



"Who's been teaching you to smoke? Your mother or your sister?"



"What was that tune you just played?"

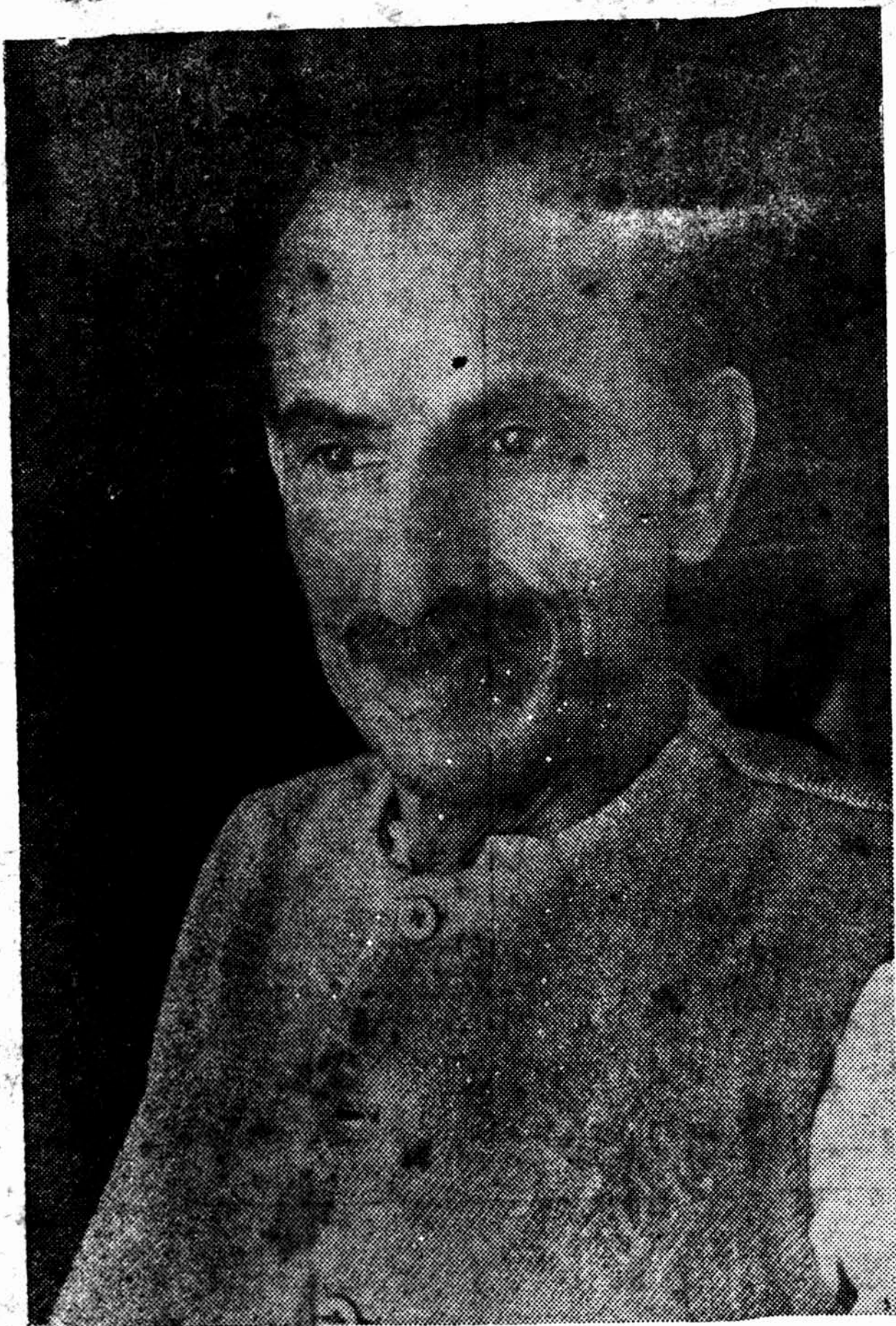
"If you was the only girl in the world, mum, and I was the only boy."



"My Johnny passed his examination all right."

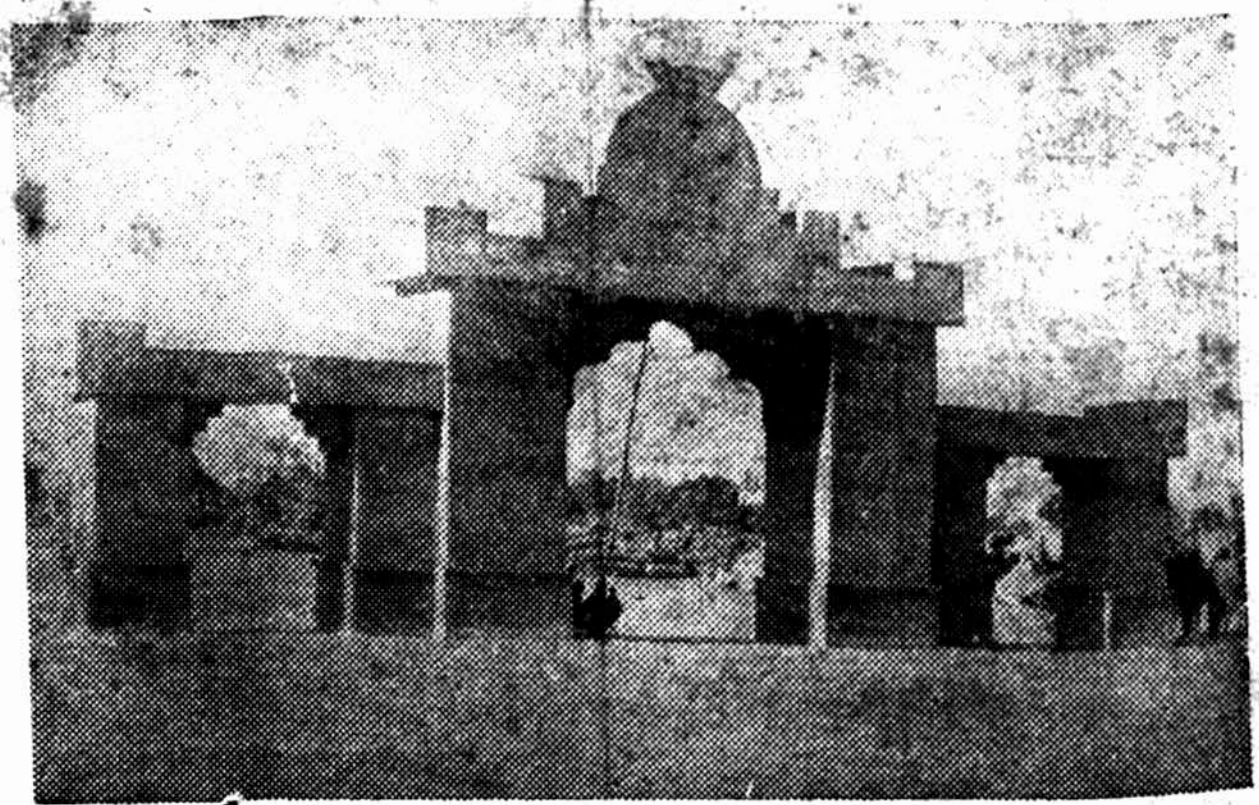
"You don't say! What was it for—arithmetic?"

"No, adenoids."



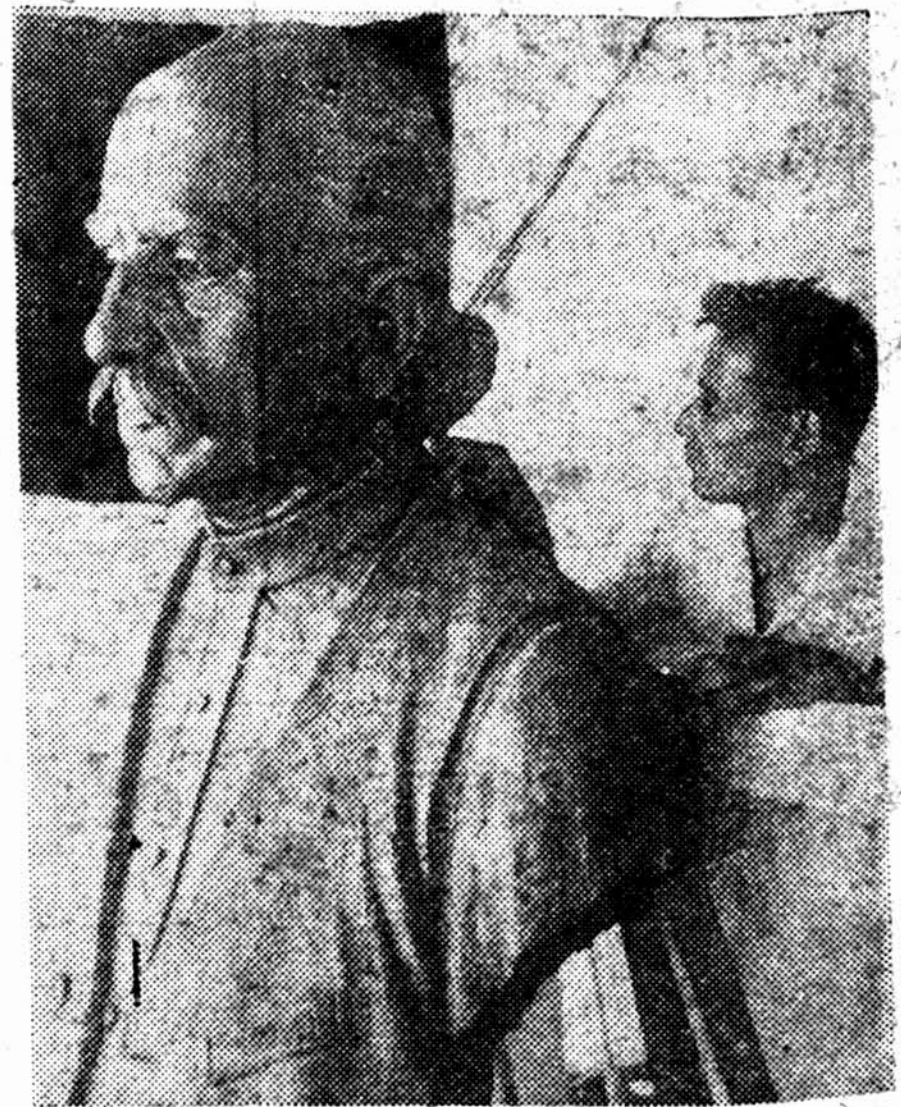
THE PRESIDENT

(Right) The encampment spread over 6 square miles is named after Pt. Pyarelal Sharma, the Education Minister in the last Congress Government in U.P., who died while in jail.

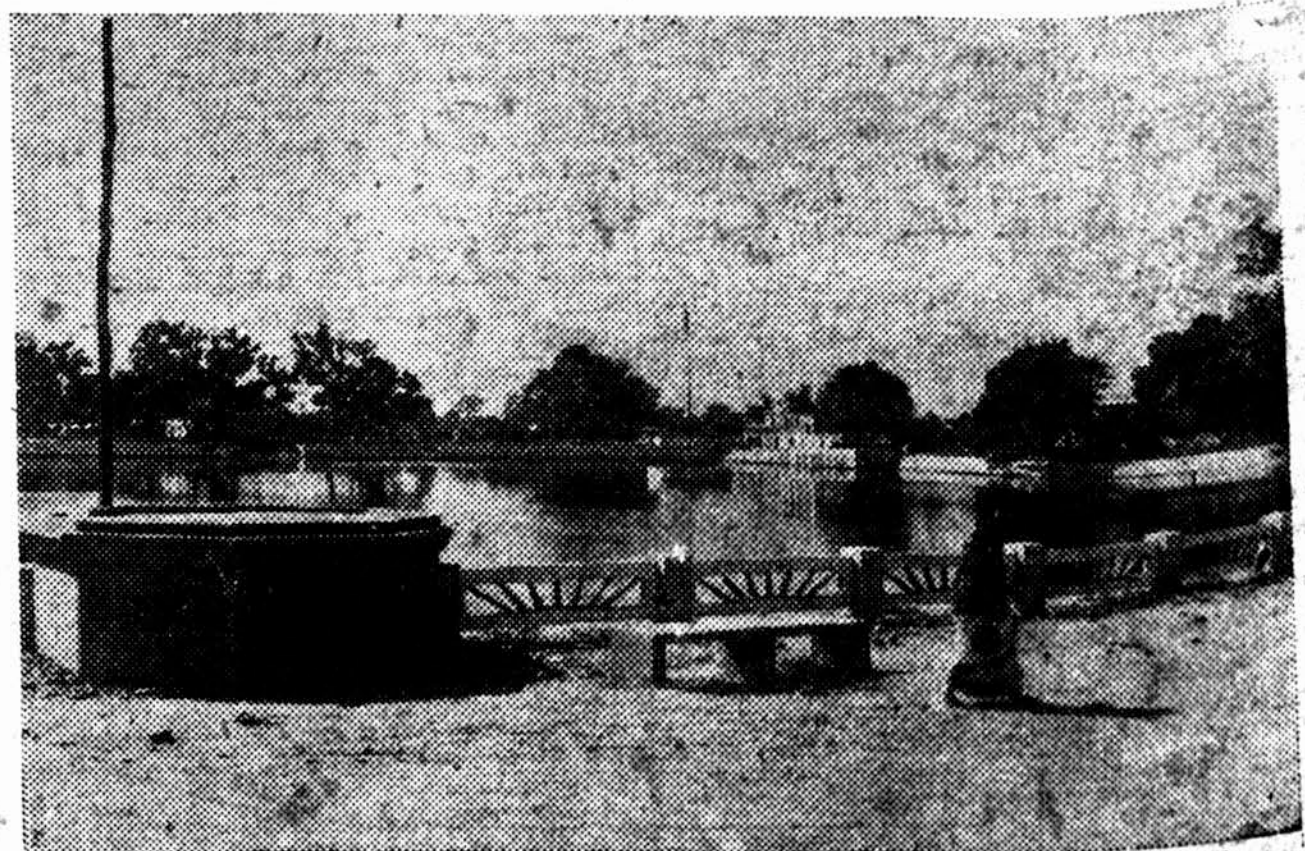


The main gate of Congress Nagar.

MEERUT



Office of the Reception Committee where Pandit Nehru stayed. The session had to be shorn of all pomp and show because of the prevailing communal tension.



The most attractive spot in the whole Congress Nagar is SURAJ KUND—a big tank 613 x 775 feet and 8 feet deep which has been filled with water upto the brim, fenced around and flood lighted.



Mrs. Kamla Choudhri, Vice-Chairman, Congress Reception Committee and Chairman, Art & Decoration of the Pyarelal Sharma Nagar and member of the Constituent Assembly and Mr. Sarju Pershad, General Secretary Reception Committee of Meerut Session and Mr. Ram Swarup Sharma, in-charge, Construction Pandal, engaged in conversation.



Women Volunteers of the Seva Dal drilling in the grounds.